# yearbook of
# american and
# canadian
# churches



edited by
Constant H. Jacquet, Jr.

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# III
# STATISTICAL AND HISTORICAL SECTION

This section of the **Yearbook** provides various types of statistical data and information on depositories of church history material for the U.S. and Canada. It is hoped that these materials will be useful in describing some major dimensions of religious life.

Much of the data presented here are unique, at least in form of presentation, and can be used judiciously to interpret developments in the religious life of the U.S. and Canada. Whenever necessary, qualifying statements have been made to warn the user of some of the pitfalls in the data.

Information in this section of the **Yearbook,** when compared with that of previous editions, suggests a number of interesting subjects for students, journalists, and church researchers to analyze and interpret. For the most part, generalizations on trends reflected in the data are left up to the reader.

The following information is contained in this Statistical and Historical Section.

1. **Current and Non-Current Statistical Data.** This section contains nine tables, numbered 1-A through 1-I, as follows: 1-A, United States Current and Non-Current Statistics, arranged alphabetically for 219 United States religious bodies. Included is information on Number of Churches, Inclusive Membership, Full, Communicant or Confirmed Members (current data only), Number of Pastors Serving Parishes, Total Number of Clergy, Number of Sunday or Sabbath Schools (current data only), and Total Enrollment (current data only). Table 1-B, Summary of United States Current and Non-Current Statistics, provides totals for 219 bodies in the above categories and compares these totals with those in the previous **Yearbook** for 1984. Table 1-C, Some Comparative United States Church Statistics, compares data mainly for 1984 with those mainly for 1983 with regard to Church Membership as a Percent of U.S. Population, Membership Gain and Percentage of Gain over Previous Year. Table 1-D, Current and Non-Current Canadian Statistics provides the same data for Canadian bodies as those described above for Table 1-A. Table 1-E provides a Summary of Canadian Current and Non-Current Statistics. Table 1-F, Number of United States Churches, and of Members, by Religious Groups, is continued from the previous year with all the necessary qualifications. Table 1-G, Constituency of the National Council of the Churches of Christ in the U.S.A., is followed by Table 1-H, Church Membership Statistics, 1940-1983, for Selected U.S. Denominations. Table 1-I, Inclusive Membership, 55 Compilations, concludes this section.

2. **Church Financial Statistics and Related Data.** Complete data on contributions of members of 70 United States and Canadian religious bodies are supplied in the following categories: Total Contributions, Total Congregational Finances, and Benevolences. Per-capita contributions based on both Inclusive and Full or Confirmed Membership are supplemented by Related Data consisting of several charts and tables reflecting relevant background trends relating to income and expenditures in the U.S. and Canada.

3. **Some Trends and Developments.** This section of the **Yearbook** begins with "Cultivating the Convinced" by Peggy L. Shriver, Assistant General Secretary for Research, Evaluation and Planning, National Council of Churches, which provides some observations on the findings of the Annenerg/Gallup study *Religion and Television.* Another aspect of this study is described in "Religious TV and the Local Church." Data from *The 1984 Official Catholic Directory,* providing statistical trends for the Roman Catholic Church, follow. "Trends in Seminary Enrollment: 1978–1984," by Dr. Marvin A. Taylor, Associate Director of The Association of Theological Schools in the United States and Canada, concludes the section.

4. **Surveys of Religion in American Life.** Three survey articles comprise this section. The first, "Prayer in Public Schools: Who Believes that 'Kids Need to Pray'?" by C. Kirk Hadaway, Center for Urban Church Studies, and Kirk E. Elifson, Georgia State University. This is followed by a roundup of selected Church Attendance and Other Polls. "Value of New Construction of Religious Buildings" concludes this section.

5. **Main Depositories of Church History Material and Sources.** This is a listing, by denomination, of various major depositories of historical and archival materials in the United States and Canada, including a bibliographical guide to information on church archives.

# 1. CURRENT AND NON-CURRENT STATISTICAL DATA, UNITED STATES AND CANADA

Tables 1-A through 1-I in this section, containing current and non-current data, have been compiled from questionnaires returned to the **Yearbook of American and Canadian Churches** by statisticians and other officials of religious bodies. These statistics have been checked carefully, but in no case have they been "adjusted" by the editor in any way for any purpose. What is reported here are official reports.

In keeping with the bi-national organization of the **Yearbook**, statistical totals are given in separate tables for the United States and Canada for the 303 denominations, or parts of denominations reporting. In some cases, therefore, statistical tables for a denomination with headquarters in the U.S., and which has a Canadian section, will vary slightly from officially reported statistics of that denomination, and it will be necessary to add the two parts together. For example, the Lutheran Church in America had an official membership in 1983 of 3,050,062, of which 2,295,008 was in the United States and 125,054 in the Lutheran Church in America—Canada Section.

In Table 1-A, the religious bodies in the U S. are listed alphabetically and current data appear in **bold face** type. Non-current data appear in the light face type. Current data are those compiled and reported in 1984 or 1983. Non-current data are those for 1982 or earlier. Table 1-A contains 119 current and 100 non-current reports, making a total of 219. Current reports, comprising 54.3 percent of all reports, account for 76.0 percent of reported membership.

Statistics appearing in Table 1-G, Constituency of the National Council of Churches of Christ in the U.S.A., do not show the distinction between current and non-current data, although the date of the last statistical report received is noted for each religious body. This year Table 1-D, Canadian Current and Non-Current Statistics, contains statistical reports from 84 Canadian bodies, one more than the previous edition of the **Yearbook**.

Caution should be exercised in interpreting Table 1-B, Summary of United States Current and Non-Current Statistics, which indicates the general trends shown by the data in the 1985 and 1984 **Yearbooks.** Since current and non-current statistics are combined for this comparison, the dangers of elaborate generalizations are obvious. The same is true for Table 1-C, Some Comparative United States Church Statistics.

Users of church statistics are referred to "A Guide for the User of Church Statistics," found at the front of this **Yearbook**. It is essential reading for all who intend to work with and interpret statistics contained in this volume. The Guide is placed in this prominent position to highlight its importance, and its chief function is to state candidly the many qualifications that must be taken into account when using church statistics.

# TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for United States religious bodies listed alphabetically. Current statistics are defined as those gathered and reported for 1984 and 1983. Those bodies having current statistics, and the statistics themselves, are shown in **bold face** type. Non-current statistics are those for 1982 or earlier. They appear in light face type. No statistics for "Full, Communicant, or Confirmed members," "Number of Sunday or Sabbath Schools," and "Total Enrollment" are reported for bodies having non-current statistics.

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| Advent Christian Church | 1980 | 364 | 29,838 | | 255 | 532 | | |
| African Methodist Episcopal Church | 1981 | 6,200 | 2,210,000 | | 6,050 | 6,550 | | |
| African Methodist Episcopal Zion Church | 1982 | 6,023 | 1,134,179 | | 6,000 | 6,269 | | |
| Albanian Orthodox Archdiocese in America | 1978 | 16 | 40,000 | | 16 | 25 | | |
| Albanian Orthodox Diocese of America | 1982 | 10 | 5,250 | | 2 | 3 | | |
| **Amana Church Society** | **1984** | **6** | **985** | **775** | **15** | **16** | **3** | **92** |
| **American Baptist Association** | **1983** | **1,641** | **225,000** | **225,000** | **N.R.** | **N.R.** | **N.R.** | **N.R.** |
| American Baptist Churches in the U.S.A. | 1982 | 5,851 | 1,637,099 | | 3,959 | 6,780 | | |
| American Carpatho-Russian Orthodox Greek Catholic Church | 1976 | 70 | 100,000 | | 61 | 68 | | |
| **The American Lutheran Church** | **1983** | **4,905** | **2,343,412** | **1,756,420** | **4,595** | **7,314** | **4,305** | **580,484** |
| **American Rescue Workers** | **1984** | **20** | **2,700** | **2,700** | **35** | **53** | **N.R.** | **N.R.** |
| **The Anglican Orthodox Church** | **1983** | **40** | **6,000** | **4,000** | **8** | **8** | **N.R.** | **N.R.** |
| **The Antiochian Orthodox Christian Archdiocese of North America** | **1984** | **120** | **280,000** | **280,000** | **155** | **180** | **120** | **5,960** |
| Apostolic Christian Church (Nazarean) | 1981 | 46 | 2,864 | | 153 | 153 | | |
| **Apostolic Catholic Assyrian Church of the East, North American Diocese** | **1983** | **23** | **80,000** | **80,000** | **54** | **57** | **N.R.** | **N.R.** |
| **Apostolic Christian Churches of America** | **1984** | **83** | **22,450** | **11,300** | **262** | **285** | **N.R.** | **N.R.** |
| **The Apostolic Faith** | **1983** | **45** | **4,100** | **4,100** | **75** | **75** | **45** | **6,800** |
| **Apostolic Faith Mission Church of God** | **1983** | **17** | **1,500** | **1,000** | **28** | **38** | **17** | **1,055** |
| **Apostolic Lutheran Church of America** | **1983** | **52** | **6,812** | **3,687** | **31** | **38** | **43** | **2,618** |
| Apostolic Overcoming Holy Church of God | 1956 | 300 | 75,000 | | 300 | 350 | | |
| **Armenian Apostolic Church of America** | **1984** | **33** | **350,000** | **N.R.** | **27** | **33** | **N.R.** | **N.R.** |
| Armenian Church of America, Diocese of the | 1979 | 66 | 450,000 | | 45 | 61 | | |
| **Assemblies of God** | **1983** | **10,386** | **1,992,754** | **1,153,935** | **14,698** | **25,378** | **10,183** | **1,456,760** |
| **Associate Reformed Presbyterian Church, General Synod** | **1983** | **170** | **35,934** | **31,378** | **134** | **202** | **160** | **16,258** |
| **Baptist General Conference** | **1984** | **732** | **128,913** | **128,913** | **1,030** | **1,470** | **732** | **89,174** |
| **Baptist Missionary Association of America** | **1983** | **1,411** | **234,142** | **234,142** | **1,500** | **3,000** | **1,409** | **104,367** |

## TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| **Beachy Amish Mennonite Church** | 1983 | 81 | 5,338 | 5,338 | 228 | 241 | N.R. | N.R. |
| Berean Fundamental Church | 1981 | 49 | 3,350 | | 51 | 53 | | |
| **Bethel Ministerial Association** | 1983 | 15 | 3,500 | 3,000 | 40 | 57 | N.R. | 1,700 |
| **The Bible Church of Christ, Inc** | 1983 | 6 | 4,350 | 4,350 | 6 | 41 | 6 | 790 |
| Bible Protestant Church | 1978 | 36 | 2,077 | | 38 | 58 | | |
| Bible Way Church of Our Lord Jesus Christ, World Wide, Inc | 1970 | 350 | 30,000 | | 350 | 350 | | |
| **Brethren Church (Ashland, Ohio)** | 1983 | 124 | 14,410 | 14,410 | 105 | 175 | 121 | 7,444 |
| **Brethren in Christ Church** | 1983 | 172 | 15,058 | 14,782 | 121 | 236 | 170 | 19,964 |
| **Buddhist Churches of America** | 1984 | 100 | 70,000 | 20,000 | 70 | 117 | 75 | 4,500 |
| Bulgarian Eastern Orthodox Church (Diocese of N. & S. America and Australia) | 1971 | 13 | 86,000 | | N.R. | 11 | | |
| **Christ Catholic Church** | 1983 | 6 | 1,358 | 1,031 | 5 | 7 | 0 | 0 |
| Christadelphians | 1964 | 850 | 15,800 | | None | None | | |
| **The Christian and Missionary Alliance** | 1983 | 1,532 | 215,857 | 117,501 | 1,556 | 2,094 | 1,432 | 166,775 |
| **Christian Catholic Church (Evangelical-Protestant)** | 1984 | 4 | 2,500 | 2,500 | 10 | 16 | 4 | 1,620 |
| **Christian Church (Disciples of Christ)** | 1983 | 4,608 | 1,145,918 | 761,629 | 4,035 | 6,668 | 4,608 | 345,471 |
| Christian Church of North America, General Council | 1982 | 101 | 12,500 | | 101 | 156 | | |
| **Christian Churches and Churches of Christ** | 1983 | 5,502 | 1,043,642 | 1,043,642 | N.R. | N.R. | N.R. | N.R. |
| **The Christian Congregation, Inc** | 1983 | 1,429 | 101,351 | 101,351 | 1,429 | 1,438 | 1,297 | 56,722 |
| **Christian Methodist Episcopal Church** | 1983 | 2,340 | 718,922 | 692,391 | 2,340 | 2,650 | 2,340 | 213,240 |
| Christian Nation Church, U.S.A. | 1982 | 5 | 226 | | 6 | 18 | | |
| **Christian Reformed Church in North America** | 1983 | 639 | 213,659 | 139,886 | 596 | 1,029 | 625 | 51,880 |
| **Christian Union** | 1984 | 114 | 6,000 | 5,000 | 80 | 114 | 114 | 7,350 |
| Church of Christ | 1972 | 32 | 2,400 | | 169 | 188 | | |
| Church of Daniel's Band | 1951 | 4 | 200 | | 4 | 10 | | |
| The Church of God | 1978 | 2,035 | 75,890 | | 1,910 | 2,737 | | |
| **Church of God (Anderson, Ind.)** | 1983 | 2,286 | 182,190 | 182,190 | 1,923 | 3,229 | 2,253 | 218,113 |
| Church of God by Faith | 1973 | 105 | 4,500 | | 125 | 150 | | |
| **Church of God (Cleveland, Tenn.)** | 1983 | 5,410 | 493,904 | 493,904 | 4,770 | 11,763 | N.R. | N.R. |
| **Church of God General Conference (Oregon, Ill.)** | 1984 | 86 | 5,759 | 5,759 | 69 | 88 | 85 | 4,645 |
| The Church of God in Christ | 1982 | 9,982 | 3,709,661 | | 9,204 | 10,425 | | |
| The Church of God in Christ, International | 1982 | 300 | 200,000 | | 700 | 1,600 | | |
| **Church of God in Christ (Mennonite)** | 1983 | 118 | 7,753 | 7,753 | N.R. | N.R. | N.R. | N.R. |
| **The Church of God of Prophecy** | 1983 | 2,040 | 74,384 | 74,384 | N.R. | 5,358 | 2,168 | 99,760 |

## TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| The Church of God of the Mountain Assembly | 1977 | 105 | 3,125 | | 162 | 162 | | |
| Church of God (Seventh Day) | 1960 | 7 | 2,000 | | 7 | 9 | | |
| **Church of God (Seventh Day) Denver, Colo.** | **1983** | **125** | **5,249** | **4,549** | **106** | **121** | **125** | **3,909** |
| Church of God (Which He Purchased With His Own Blood) | 1981 | 7 | 800 | | 10 | 14 | | |
| Church of Illumination | 1963 | 4 | 9,000 | | 60 | 60 | | |
| The Church of Jesus Christ (Bickertonites) | 1981 | 53 | 2,654 | | 243 | 243 | | |
| **The Church of Jesus Christ of Latter-Day Saints** | **1983** | **8,017** | **3,602,000** | **2,930,000** | **24,201** | **27,745** | **8,017** | **3,374,000** |
| Church of Our Lord Jesus Christ of the Apostolic Faith | 1954 | 155 | 45,000 | | 150 | 165 | | |
| **Church of the Brethren** | **1983** | **1,067** | **164,680** | **164,680** | **N.R.** | **1,940** | **957** | **61,378** |
| **Church of the Lutheran Brethren of America** | **1983** | **109** | **10,997** | **6,789** | **93** | **135** | **102** | **9,370** |
| **Church of the Lutheran Confession** | **1983** | **66** | **8,898** | **6,475** | **51** | **71** | **58** | **1,474** |
| **Church of the Nazarene** | **1983** | **4,931** | **507,574** | **506,439** | **4,000** | **8,223** | **4,801** | **822,174** |
| **Churches of Christ** | **1983** | **13,056** | **1,600,000** | **1,244,904** | **N.R.** | **N.R.** | **N.R.** | **N.R.** |
| Churches of Christ in Christian Union | 1980 | 251 | 11,943 | | 251 | 482 | | |
| **Churches of God, General Conference** | **1983** | **352** | **34,424** | **34,424** | **292** | **433** | **351** | **30,800** |
| **Congregational Christian Churches, National Association of** | **1984** | **457** | **105,865** | **105,865** | **524** | **812** | **397** | **14,292** |
| Congregational Holiness Church | 1981 | 174 | 8,347 | | 176 | 488 | | |
| Conservative Baptist Association of America | 1982 | 1,140 | 225,000 | | N.R. | N.R. | | |
| **Conservative Congregational Christian Conference** | **1983** | **148** | **26,765** | **26,765** | **232** | **367** | **143** | **9,430** |
| **Conservative Lutheran Association** | **1983** | **11** | **2,028** | **1,455** | **12** | **24** | **11** | **370** |
| **Coptic Orthodox Church** | **1983** | **29** | **100,000** | **100,000** | **27** | **27** | **N.R.** | **N.R.** |
| **Cumberland Presbyterian Church** | **1983** | **878** | **99,887** | **93,387** | **501** | **740** | **878** | **48,489** |
| Duck River (and Kindred) Associations of Baptists | 1975 | 85 | 8,632 | | 148 | 148 | | |
| **Elim Fellowship** | **1983** | **36** | **N.R.** | **N.R.** | **144** | **185** | **N.R.** | **N.R.** |
| **The Episcopal Church** | **1983** | **7,387** | **2,794,690** | **1,906,618** | **7,695** | **13,342** | **N.R.** | **551,869** |
| **The Estonian Evangelical Lutheran Church** | **1983** | **23** | **7,655** | **N.R.** | **20** | **23** | **N.R.** | **N.R.** |
| **Ethical Culture Movement** | **1983** | **26** | **4,000** | **4,000** | **16** | **34** | **14** | **354** |
| Evangelical Church of North America | 1980 | 143 | 13,088 | | 130 | 208 | | |
| **Evangelical Congregational Church** | **1984** | **160** | **38,432** | **26,775** | **148** | **271** | **156** | **20,984** |
| **Evangelical Covenant Church** | **1983** | **554** | **82,943** | **82,943** | **473** | **863** | **504** | **89,492** |
| **Evangelical Free Church of America** | **1984** | **900** | **146,000** | **92,000** | **1,150** | **1,401** | **N.R.** | **104,000** |
| Evangelical Friends Alliance | 1982 | 217 | 24,095 | | 192 | 483 | | |
| **Evangelical Lutheran Church in America (Eielsen Synod)** | **1983** | **2** | **50** | **50** | **0** | **0** | **N.R.** | **N.R.** |

## TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| Evangelical Lutheran Churches, The Association of | 1982 | 272 | 110,934 | | 334 | 665 | | |
| **Evangelical Lutheran Synod** | **1983** | **111** | **30,556** | **15,578** | **83** | **106** | **92** | **3,448** |
| **Evangelical Mennonite Brethren Conference** | **1983** | **14** | **2,094** | **2,094** | **13** | **40** | **14** | **1,935** |
| **Evangelical Mennonite Church** | **1983** | **24** | **3,857** | **3,857** | **40** | **58** | **24** | **5,341** |
| Evangelical Methodist Church | 1974 | 139 | 10,502 | | 145 | 218 | | |
| **Evangelical Presbyterian Church** | **1984** | **60** | **23,900** | **20,500** | **84** | **101** | **N.R.** | **N.R.** |
| The Fire Baptized Holiness Church (Wesleyan) | 1958 | 53 | 998 | | N.R. | N.R. | | |
| Free Christian Zion Church of Christ | 1956 | 742 | 22,260 | | 321 | 420 | | |
| **Free Lutheran Congregations, The Association of** | **1984** | **148** | **17,484** | **13,115** | **79** | **104** | **131** | **6,027** |
| Free Methodist Church of North America | 1982 | 1,012 | 70,657 | | 900 | 1,733 | | |
| **Free Will Baptists** | **1983** | **2,460** | **226,422** | **226,422** | **2,790** | **2,867** | **2,460** | **179,199** |
| Friends General Conference | 1974 | 233 | 26,184 | | None | None | | |
| **Friends United Meeting** | **1983** | **534** | **89,371** | **49,441** | **303** | **887** | **404** | **26,499** |
| **Full Gospel Assemblies, International** | **1983** | **150** | **3,900** | **3,900** | **122** | **300** | **40** | **980** |
| **Full Gospel Fellowship of Churches and Ministers, International** | **1983** | **401** | **65,000** | **65,000** | **809** | **809** | **401** | **45,000** |
| Fundamental Methodist Church, Inc. | 1980 | 14 | 700 | | 15 | 15 | | |
| General Association of Regular Baptist Churches | 1981 | 1,571 | 300,839 | | 2,000 | 2,045 | | |
| **General Baptists (General Association of)** | **1983** | **960** | **75,133** | **75,133** | **N.R.** | **1,398** | **N.R.** | **N.R.** |
| General Church of the New Jerusalem | 1971 | 33 | 2,143 | | 17 | 31 | | |
| General Conference of Mennonite Brethren Churches | 1981 | 124 | 17,065 | | 119 | 119 | | |
| General Conference of the Evangelical Baptist Church, Inc. | 1952 | 31 | 2,200 | | 22 | 37 | | |
| General Convention, The Swedenborgian Church | 1981 | 39 | 1,820 | | 24 | 53 | | |
| General Six Principle Baptists | 1970 | 7 | 175 | | 4 | 7 | | |
| Grace Brethren Churches, Fellowship of | 1981 | 284 | 42,023 | | 285 | 475 | | |
| **Grace Gospel Fellowship** | **1983** | **47** | **4,250** | **2,250** | **67** | **111** | **N.R.** | **N.R.** |
| Greek Orthodox Archdiocese of North and South America | 1977 | 535 | 1,950,000 | | 610 | 655 | | |
| The Holiness Church of God, Inc. | 1988 | 28 | 927 | | 25 | 38 | | |
| **Holy Orthodox Church in America, Eastern Catholic and Apostolic** | **1983** | **2** | **250** | **100** | **4** | **5** | **N.R.** | **N.R.** |
| Holy Ukrainian Autocephalic Church in Exile | 1965 | 15 | 4,800 | | 15 | 24 | | |
| House of God, Which is the Church of the Living God, the Pillar and Ground of the Truth, Inc. | 1956 | 107 | 2,350 | | 80 | 120 | | |
| Hungarian Reformed Church in America | 1982 | 31 | 11,000 | | 27 | 43 | | |
| Hutterian Brethren | 1980 | 35 | 3,684 | | N.R. | N.R. | | |
| Independent Assemblies of God, International | 1982 | 136 | N.R. | | 136 | 367 | | |

## TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| Independent Fundamental Churches of America | 1980 | 1,019 | 120,446 | | 782 | 1,366 | | |
| **International Church of the Foursquare Gospel** | **1983** | **113** | **164,688** | **164,688** | **N.R.** | **4,707** | **N.R.** | **N.R.** |
| **International Council of Community Churches** | **1983** | **250** | **173,500** | **173,500** | **N.R.** | **245** | **N.R.** | **N.R.** |
| **International Pentecostal Church of Christ** | **1983** | **81** | **2,685** | **2,685** | **81** | **163** | **81** | **5,095** |
| **Jehovah's Witnesses** | **1983** | **7,921** | **649,697** | **649,697** | **None** | **None** | **None** | **None** |
| **Jews** | **1983** | **3,500** | **5,726,075** | **N.R.** | **3,060** | **6,500** | **N.R.** | **N.R.** |
| Kodesh Church of Immanuel | 1980 | 5 | 326 | | 5 | 28 | | |
| **The Latvian Evangelical Lutheran Church in America** | **1983** | **62** | **14,160** | **12,578** | **38** | **48** | **19** | **597** |
| Liberal Catholic Church—Province of the United States of America | 1973 | 29 | 2,963 | | 61 | 107 | | |
| **Liberty Baptist Fellowship** | **1983** | **267** | **130,000** | **130,000** | **374** | **374** | **267** | **65,273** |
| **Lutheran Church in America** | **1983** | **5,815** | **2,925,008** | **2,176,772** | **5,142** | **8,324** | **5,678** | **667,580** |
| **The Lutheran Church—Missouri Synod** | **1983** | **5,829** | **2,630,947** | **1,984,199** | **4,933** | **7,682** | **5,634** | **646,336** |
| **Mennonite Church** | **1983** | **1,201** | **110,294** | **110,294** | **2,105** | **2,957** | **986** | **114,894** |
| **Mennonite Church, The General Conference** | **1983** | **213** | **37,000** | **37,000** | **300** | **400** | **N.R.** | **N.R.** |
| Metropolitan Church Association, Inc. | 1958 | 15 | 443 | | 13 | 62 | | |
| **Metropolitan Community Churches, Universal Fellowship of** | **1984** | **200** | **33,500** | **25,500** | **210** | **217** | **N.R.** | **N.R.** |
| **The Missionary Church** | **1983** | **290** | **26,055** | **26,055** | **323** | **507** | **281** | **42,573** |
| **Moravian Church—Northern Province** | **1983** | **99** | **32,895** | **25,354** | **91** | **163** | **95** | **7,517** |
| **Moravian Church—Southern Province** | **1983** | **55** | **21,726** | **17,762** | **57** | **81** | **53** | **9,293** |
| National Baptist Convention of America | 1956 | 11,398 | 2,668,799 | | 7,598 | 28,574 | | |
| National Baptist Convention, U.S.A., Inc. | 1958 | 26,000 | 5,500,000 | | 26,000 | 27,500 | | |
| National Primitive Baptist Convention, Inc. | 1975 | 608 | 250,000 | | 460 | 636 | | |
| National Spiritualist Association of Churches | 1976 | 164 | 5,168 | | 144 | N.R. | | |
| **Netherlands Reformed Congregations** | **1983** | **24** | **8,889** | **4,368** | **6** | **7** | **N.R.** | **N.R.** |
| **New Apostolic Church of North America** | **1983** | **432** | **31,623** | **31,623** | **645** | **729** | **432** | **10,835** |
| **North American Baptist Conference** | **1983** | **260** | **43,286** | **43,286** | **251** | **354** | **260** | **26,969** |
| **North American Old Roman Catholic Church** | **1983** | **130** | **62,380** | **53,000** | **107** | **147** | **81** | **12,432** |
| **North American Old Roman Catholic Church (Archdiocese of New York)** | **1983** | **10** | **575** | **575** | **17** | **22** | **3** | **32** |
| Old German Baptist Brethren | 1982 | 52 | 4,254 | | 236 | 236 | | |
| **Old Order Amish Church** | **1983** | **598** | **34,000** | **34,000** | **N.R.** | **N.R.** | **N.R.** | **N.R.** |
| Old Order (Wisler) Mennonite Church | 1980 | 38 | 9,731 | | N.R. | N.R. | | |
| **Open Bible Standard Churches, Inc.** | **1984** | **290** | **46,351** | **40,003** | **514** | **863** | **265** | **24,225** |
| The (Original) Church of God | 1971 | 70 | 20,000 | | 50 | 124 | | |
| Orthodox Church in America | 1978 | 440 | 1,000,000 | | 457 | 531 | | |
| **The Orthodox Presbyterian Church** | **1983** | **166** | **17,304** | **12,045** | **166** | **298** | **160** | **10,000** |
| Pentecostal Assemblies of the World, Inc. | 1960 | 550 | 4,500 | | 450 | 600 | | |
| **Pentecostal Church of God, Inc.** | **1983** | **1,120** | **89,559** | **40,867** | **N.R.** | **1,540** | **N.R.** | **61,935** |

## TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| Pentecostal Fire-Baptized Holiness Church | 1969 | 41 | 545 | | 80 | 80 | | |
| **The Pentecostal Free-Will Baptist Church, Inc.** | **1984** | **217** | **10,827** | **10,827** | **115** | **170** | **127** | **13,125** |
| **Pentecostal Holiness Church** | **1983** | **1,143** | **108,229** | **108,229** | **1,402** | **2,168** | **1,403** | **139,172** |
| Pillar of Fire | 1949 | 61 | 5,100 | | N.R. | N.R. | | |
| **Plymouth Brethren** | **1983** | **1,100** | **98,000** | **N.R.** | **N.R.** | **500** | **N.R.** | **N.R.** |
| Polish National Catholic Church of America | 1960 | 162 | 282,411 | | 141 | 141 | | |
| **Presbyterian Church in America** | **1983** | **825** | **155,988** | **137,097** | **N.R.** | **1,451** | **825** | **88,012** |
| **Presbyterian Church (U.S.A.)** | **1983** | **11,596** | **3,122,213** | **3,122,213** | **10,814** | **18,880** | **11,596** | **1,145,670** |
| **Primitive Advent Christian Church** | **1984** | **10** | **548** | **548** | **11** | **11** | **10** | **440** |
| Primitive Baptists | 1960 | 1,000 | 72,000 | | N.R. | N.R. | | |
| Primitive Methodist Church, U.S.A. | 1981 | 87 | 9,978 | | 58 | 90 | | |
| Progressive National Baptist Convention, Inc. | 1967 | 655 | 521,892 | | N.R. | 863 | | |
| **The Protestant Conference (Lutheran)** | **1983** | **10** | **960** | **738** | **6** | **9** | **8** | **158** |
| Protestant Reformed Churches in America | 1980 | 21 | 4,544 | | 19 | 31 | | |
| **Reformed Church in America** | **1983** | **920** | **344,520** | **211,880** | **845** | **1,549** | **920** | **103,529** |
| Reformed Church in the United States | 1982 | 30 | 3,710 | | 26 | 32 | | |
| Reformed Episcopal Church | 1980 | 70 | 5,200 | | 61 | 101 | | |
| Reformed Mennonite Church | 1970 | 12 | 500 | | 18 | 21 | | |
| **Reformed Methodist Union Episcopal Church** | **1983** | **18** | **3,800** | **2,800** | **24** | **33** | **17** | **2,272** |
| Reformed Presbyterian Church of North America | 1981 | 67 | 4,836 | | 62 | 95 | | |
| Reformed Zion Union Apostolic Church | 1965 | 50 | 16,000 | | 23 | N.R. | | |
| Religious Society of Friends (Conservative) | 1979 | 27 | 1,832 | | None | None | | |
| Religious Society of Friends (Unaffiliated Meetings) | 1980 | 112 | 6,386 | | N.R. | N.R. | | |
| **Reorganized Church of Jesus Christ of Latter Day Saints** | **1983** | **1,069** | **192,830** | **192,830** | **16,400** | **16,400** | **N.R.** | **N.R.** |
| **The Roman Catholic Church** | **1983** | **24,260** | **52,392,934** | **N.R.** | **35,163** | **57,891** | **9,883** | **7,870,780** |
| **The Romanian Orthodox Episcopate of America** | **1983** | **35** | **41,000** | **41,000** | **35** | **61** | **27** | **1,104** |
| Russian Orthodox Church in the U.S.A., Patriarchal Parishes of the | 1975 | 41 | 51,500 | | 55 | 60 | | |
| The Russian Orthodox Church Outside of Russia | 1955 | 81 | 55,000 | | 92 | 168 | | |
| **The Salvation Army** | **1983** | **1,081** | **428,048** | **123,036** | **2,549** | **5,159** | **1,089** | **104,773** |
| **The Schwenkfelder Church** | **1983** | **5** | **3,001** | **3,001** | **6** | **11** | **5** | **1,082** |
| Second Cumberland Presbyterian Church in the US | 1959 | 121 | 30,000 | | 121 | 125 | | |

## TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| **Separate Baptists in Christ** | **1983** | **101** | **9,051** | **9,051** | **175** | **175** | **N.R.** | **N.R.** |
| Serbian Eastern Orthodox Church in the U.S.A. and Canada | 1982 | 78 | 97,123 | | 57 | 73 | | |
| **Seventh-Day Adventists** | **1983** | **3,907** | **623,563** | **623,563** | **2,076** | **4,434** | **2,005** | **503,527** |
| Seventh Day Baptist General Conference | 1980 | 63 | 5,008 | | 33 | 69 | | |
| Social Brethren | 1975 | 40 | 1,784 | | 47 | 47 | | |
| **Southern Baptist Convention** | **1983** | **34,464** | **14,178,051** | **14,178,051** | **35,900** | **61,900** | **35,497** | **7,807,291** |
| **Southern Methodist Church** | **1983** | **152** | **7,300** | **7,300** | **81** | **94** | **N.R.** | **N.R.** |
| **Sovereign Grace Baptists** | **1983** | **250** | **7,500** | **7,500** | **350** | **350** | **N.R.** | **N.R.** |
| **Syrian Orthodox Church of Antioch (Archdioceses of the U.S.A. and Canada)** | **1983** | **13** | **30,000** | **N.R.** | **14** | **18** | **N.R.** | **N.R.** |
| Triumph The Church and Kingdom of God in Christ (International) | 1972 | 475 | 54,307 | | 860 | 1,375 | | |
| Ukrainian Orthodox Church in the U.S.A. | 1966 | 107 | 87,745 | | 107 | 131 | | |
| Ukrainian Orthodox Church of America (Ecumenical Patriarchate) | 1977 | 28 | 25,000 | | 32 | 35 | | |
| **Unitarian Universalist Association** | **1983** | **945** | **169,168** | **131,992** | **473** | **949** | **742** | **37,176** |
| United Brethren in Christ | 1982 | 256 | 26,869 | | 320 | 382 | | |
| United Christian Church | 1976 | 11 | 430 | | 5 | 11 | | |
| **United Church of Christ** | **1983** | **6,427** | **1,701,513** | **1,701,513** | **5,277** | **10,095** | **6,427** | **453,326** |
| United Free Will Baptist Church | 1952 | 836 | 100,000 | | 784 | 915 | | |
| United Holy Church of America | 1960 | 470 | 28,890 | | 379 | 400 | | |
| The United Methodist Church | 1982 | 38,181 | 9,405,164 | | 20,781 | 36,882 | | |
| **United Pentecostal Church, International** | **1982** | **3,300** | **465,000** | | **3,521** | **6,659** | | |
| **United Zion Church** | **1983** | **13** | **929** | **929** | **17** | **20** | **13** | **1,108** |
| Unity of the Brethren | 1964 | 32 | 6,142 | | 13 | 13 | | |
| **Vedanta Society** | **1983** | **13** | **1,000** | **1,000** | **1** | **1** | **N.R.** | **N.R.** |
| Volunteers of America | 1978 | 607 | 36,634 | | 704 | 704 | | |
| **The Wesleyan Church** | **1983** | **1,722** | **107,672** | **97,532** | **1,403** | **2,455** | **1,722** | **202,690** |
| **Wisconsin Evangelical Lutheran Synod** | **1983** | **1,193** | **414,199** | **313,883** | **1,034** | **1,356** | **1,149** | **47,937** |

## Table 1-B: SUMMARY OF UNITED STATES CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the years 1984 or 1983. Non-current statistics are those for the years 1982 and earlier. Only current totals are provided in the categories: Full, Communicant, or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

| | No. of Bodies | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| **1985 Yearbook** | | | | | | | | |
| Current | 119 | 210,146 | 107,055,646 | 42,245,498 | 216,699 | 359,289 | 140,175 | 28,861,252 |
| Non-Current | 100 | 128,098 | 33,760,739 | N.R. | 100,766 | 155,339 | N.R. | N.R. |
| Totals | 219 | 338,244 | 140,816,385 | | 317,465 | 514,628 | | |
| **1984 Yearbook** | | | | | | | | |
| Current | 113 | 221,074 | 109,112,282 | 44,848,448 | 238,133 | 371,921 | 171,657 | 32,181,920 |
| Non-Current | 106 | 120,037 | 30,490,777 | N.R. | 91,669 | 146,642 | N.R. | N.R. |
| Totals | 219 | 341,111 | 139,603,059 | | 329,802 | 518,563 | | |



## TABLE 1-C: SOME COMPARATIVE UNITED STATES CHURCH STATISTICS

| | 1983 | 1984 |
|---|---|---|
| Church Membership as a Percent of U.S. Population | 59.6 | 60.1 |
| Membership Gain or Loss over Previous Year | 1,150,445 | 1,213,326 |
| Percentage of Gain or Loss over Previous Year | 0.83 | 0.87 |

## TABLE 1-F: NUMBER OF UNITED STATES CHURCHES, AND OF MEMBERS, BY RELIGIOUS GROUPS

The 219 U.S. religious bodies reporting in this edition of the **Yearbook** may be classified somewhat arbitrarily, into seven major categories.

It should be reiterated that comparisons of statistics of the various religious groups tabulated below are not meaningful because definitions of membership vary greatly from one religious body to another. For example, Roman Catholics count all baptized individuals, including infant members, as do many Protestant bodies. Some Protestant bodies, however, count as members those who have been received into the church at baptism, which usually takes place at around age 13, thereby leaving out of official counts of membership many millions of children. Jewish statistics are estimates of the number of individuals in households in which one or more Jews reside and, therefore, include non-Jews living in such households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 7 percent larger than the number of Jewish persons residing in these households.

The definition of membership in each case is of necessity left up to the religious body itself, and the statistics reported by various religious bodies are not adjusted by the editor of the **Yearbook.**

| | Number Bodies Reporting | Number of Churches | Number of Members |
|---|---|---|---|
| Buddhists | 1 | 100 | 70,000 |
| Eastern Churches | 18 | 1,656 | 4,033,668 |
| Jews* | 1 | 3,500 | 5,728,075 |
| Old Catholic, Polish National Catholic, Armenian Churches | 7 | 436 | 1,149,687 |
| Protestants** | 186 | 307,147 | 77,253,700 |
| Roman Catholic | 1 | 24,260 | 52,392,934 |
| Miscellaneous*** | 5 | 1,145 | 188,321 |
| Totals | 219 | 338,244 | 140,816,385 |

*Including Orthodox, Conservative, and Reformed branches.

**Some bodies included here are, strictly speaking, not "Protestant" in the usual sense, such as various Latter-Day Saints groups and Jehovah's Witnesses.

***This is a grouping of bodies officially non-Christian, including those such as Spiritualists, Ethical Culture Movement, and Unitarian-Universalists.

## TABLE 1-H: CHURCH MEMBERSHIP STATISTICS, 1940-1983

Compiled by Constant H. Jacquet Jr., Editor.

The following statistical time series for 30 U.S. denominations is presented in this edition of the **Yearbook of American and Canadian Churches** as a response to a number of requests for such a tabulation. The denominations selected represent a cross-section of theological orientations, ecclesiastical structures, and geographical foci. Reliability and completeness in statistical reporting were the criteria used in selecting the bodies. Many conclusions can be drawn from the material presented below but interpretations are left to the user of the statistics. The reader is referred to the qualifications relating to statistical data stated throughout this statistical and historical section and in "A Guide for the User of Church Statistics."

| Denomination | 1940 | 1947* | 1950 | 1955 |
|---|---|---|---|---|
| American Lutheran Church | (1,129,349) | N.A. | (1,587,152) | (1,911,641) |
| Assemblies of God[b] | 198,834 | 241,782 | 318,478 | 400,047 |
| Baptist General Conference | N.A. | N.A. | 48,647[c] | 54,000 |
| Christian and Missionary Alliance** | 22,832[d] | N.A. | 58,347 | 57,109[e] |
| Christian Church (Disciples of Christ) | 1,658,966 | 1,889,066 | 1,767,964 | 1,897,736 |
| Church of God (Anderson, Ind.) | 74,497 | 95,325 | 107,094 | 123,523 |
| Church of God (Cleveland, Tenn.) | 63,216 | N.A. | 121,706[f] | 142,668 |
| Church of Jesus Christ of Latter-day Saints | 724,401[d] | 911,279 | 1,111,314 | 1,230,021 |
| Church of the Brethren | 176,908 | 182,497 | 186,201 | 195,609 |
| Church of the Nazarene | 165,532 | 201,487[g] | 226,684 | 270,576 |
| Cumberland Presbyterian Church | 73,357 | 75,427 | 81,806 | 84,990 |
| Episcopal Church | 1,996,434 | 2,155,514 | 2,417,464 | 2,852,965[h] |
| Evangelical Covenant Church of America | 45,634 | N.A. | 51,850 | 55,311 |
| Free Methodist Church of North America | 45,890 | 46,783[g] | 48,574 | 51,437 |
| Jehovah's Witnesses | N.A. | N.A. | N.A. | 187,120 |
| Lutheran Church in America | (1,988,277) | N.A. | (2,395,356) | (2,760,442) |
| Lutheran Church—Missouri Synod | 1,277,097 | 1,422,513 | 1,674,901 | 2,004,110 |
| Mennonite Church | 51,304 | 52,596 | 56,480 | 70,283 |
| North American Baptist Conference | N.A. | N.A. | 41,560 | 47,319 |
| Presbyterian Church (U.S.A.) | (2,690,969) | (2,969,382) | (3,210,635) | (3,701,635) |
| Reformed Church in America | 255,107 | 274,455 | 284,504 | 319,593 |
| Reorganized Church of Jesus Christ of Latter-Day Saints | 106,554 | 116,888 | 124,925 | 137,856 |
| Roman Catholic Church | 21,284,455 | 24,402,124 | 28,634,878 | 33,396,647 |
| Salvation Army | 238,357 | 205,881 | 209,341 | 249,641 |
| Seventh-day Adventists | 176,218 | 208,030 | 237,168 | 277,162 |
| Southern Baptist Convention | 4,949,174 | 6,079,305 | 7,079,889 | 8,467,439 |
| United Church of Christ | (1,708,146) | (1,835,853) | (1,977,418) | (2,116,322) |
| United Methodist Church | (8,043 454) | (9,135,246) | (9,653,178) | (10,029,535) |
| Wisconsin Evangelical Lutheran Synod | 256,007[d] | 259,097 | 307,216 | 328,969 |

*Reported in the **Christian Herald,** June, 1947. Only bodies of 50,000 or more reported.

(a) Data for 1966

(b) Assemblies of God statistics for 1971 and later are full membership statistics.

(c) Data for 1952

(d) Data for 1939

(e) Data for 1954

(f) Data for 1951

(g) Data for 1945

(h) Data for 1956

(j) Data for 1961

(k) Adjusted downward to eliminate Canadian membership previously reported.

(m) Excluding those 17 years of age and under who are not baptized.

**A change in the basis of reporting occurred in this body and statistics from 1970 are inclusive statistics as opposed to those reported earlier.

## FOR SELECTED U.S. DENOMINATIONS

**Yearbook of American and Canadian Churches**

(Note: Statistics contained in parentheses are composite totals for the denominations listed prior to merger of the several component bodies. The symbol NA means "Not Available." Most recent titles are used in the case of denominations listed. For information concerning dates and circumstances of merger, see the historical sketches for these denominations in Directory 3, "Religious Bodies in the United States" in this edition.)

| 1960 | 1965 | 1970 | 1975 | 1980 | 1982 | 1983 |
|---|---|---|---|---|---|---|
| 2,242,259 | 2,541,546 | 2,543,293 | 2,415,687 | 2,353,229 | 2,346,710 | 2,343,412 |
| 508,602 | 572,123 | 625,027 | 785,348 | 1,064,490 | 1,119,686 | 1 153,935 |
| 72,056 | 86,719 | 103,955 | 115,340 | 133,385 | 129,728 | 128,913 |
| 59,657 | 64,586 | 112,519 | 145,833 | 189,710 | 204,713 | 215,857 |
| 1,801,821 | 1,918,471 | 1,424,479 | 1,302,164 | 1,177,984 | 1,156,458 | 1,145,918 |
| 142,796 | 143,231 | 150,198 | 166,257 | 176,429 | 184,685 | 182,190 |
| 170,261 | 205,465 | 272,278 | 343,249 | 435,012 | 463,992 | 493,904 |
| 1,486,887 | 1,789,175 | 2,073,146 | 2,336,715 | 2,811,000 | 2,864,000 | 2,930,000[m] |
| 199,947 | 194,815 | 182,614 | 179,336 | 170,839 | 168,844 | 164,680 |
| 307,629 | 343,380 | 383,284 | 441,093 | 484,276 | 498,491 | 507,574 |
| 88,452 | 78,917 | 92,095 | 94,050 | 96,553 | 97,813 | 99,387 |
| 3,269,325 | 3,429,153[a] | 3,285,826 | 2,857,513 | 2,786,004 | 2,794,139 | 2,794,690 |
| 60,090 | 65,780 | 67,441 | 71,808 | 77,737 | 81,324 | 82,943 |
| 55,338 | 59,415 | 64,901 | 67,043 | 68,477 | 70,657 | NA |
| 250,000 | 330,358 | 388,920 | 560,897 | 565,309 | 619,188 | 649,697 |
| (3,053,243) | 3,142,752 | 3,106,844 | 2,986,078 | 2,923,260 | 2,925,655 | 2,925,008 |
| 2,391,195 | 2,692,889 | 2,788,536 | 2,763,545 | 2,625,650 | 2,630,823 | 2,630,947 |
| 73,125 | 80,087 | 88,522 | 94,209 | 99,511 | 101,501 | 110,294 |
| 50,646 | 53,711 | 55,080 | 42,122[k] | 43,041 | 42,735 | 43,286 |
| (4,161,860) | (3,984,460) | (4,045,408) | (3,535,825) | (3,362,086) | (3,157,372) | 3,122,213 |
| 354,621 | 385,754 | 367,606 | 355,052 | 345,532 | 346,293 | 344,526 |
| 155,291 | 168,355 | 152,670 | 157,762 | 190,087 | 201,460 | 192,830 |
| 42,104,900 | 46,246,175 | 48,214,729 | 48,881,872 | 50,449,842 | 52,088,774 | 52,392,934 |
| 254,141 | 287,991 | 326,934 | 384,817 | 417,359 | 419,475 | 428,046 |
| 317,852 | 364,666 | 420,419 | 495,699 | 571,141 | 606,310 | 623,563 |
| 9,731,591 | 10,770,573 | 11,628,032 | 12,733,124 | 13,600,126 | 13,991,709 | 14,178,051 |
| (2,241,134) | 2,070,413 | 1,960,608 | 1,818,762 | 1,736,244 | 1,716,723 | 1,701,513 |
| (10,641,310) | (11,067,497) | 10,509,198 | 9,861,028 | 9,519,407 | 9,405,164 | N.A. |
| 348,184[l] | 358,466 | 381,321 | 395,440 | 407,043 | 412,529 | 414,199 |

## TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for Canadian denominations listed alphabetically. Current statistics, defined as those gathered and reported for 1984 and 1983 are shown in **bold face** type. Non-current statistics are those for 1982 and earlier, and appear in light face.

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| **The Anglican Church of Canada** | **1983** | **3,098** | **892,172** | **588,229** | **1,759** | **3,013** | **1,850** | **101,169** |
| **The Antiochian Orthodox Christian Archdiocese of North America** | **1984** | **10** | **20,000** | **20,000** | **12** | **12** | **10** | **1,100** |
| **Apostolic Christian Church (Nazarean)** | **1983** | **14** | **862** | **862** | **49** | **49** | **11** | **534** |
| Apostolic Church in Canada | 1982 | 9 | 810 | | 9 | 13 | | |
| Apostolic Church of Pentecost of Canada | 1981 | 124 | 12,000 | | 131 | 216 | | |
| Armenian Church of North America, Diocese of Canada | 1979 | 7 | 25,000 | | 3 | 3 | | |
| Associated Gospel Churches | 1977 | 102 | 11,558 | | 78 | 174 | | |
| **Baptist General Conference** | **1984** | **71** | **6,128** | **6,128** | **70** | **90** | **71** | **5,877** |
| **Bible Holiness Movement** | **1984** | **41** | **734** | **447** | **17** | **19** | **N.R.** | **N.R.** |
| **Brethren in Christ Church, Canadian Conference** | **1983** | **31** | **2,780** | **2,594** | **25** | **47** | **30** | **3,853** |
| British Methodist Episcopal Church | 1978 | 13 | 2,000 | | 9 | 9 | | |
| Buddhist Churches of Canada | 1979 | 15 | 2,543 | | 10 | 10 | | |
| **Canadian Baptist Conference** | **1983** | **60** | **3,958** | **3,958** | **51** | **60** | **57** | **5,052** |
| **Canadian Baptist Federation** | **1984** | **1,129** | **133,729** | **119,089** | **671** | **1,144** | **940** | **69,281** |
| **Canadian Yearly Meeting of the Religious Society of Friends** | **1984** | **29** | **1,146** | **1,146** | **None** | **None** | **17** | **165** |
| **The Christian and Missionary Alliance in Canada** | **1983** | **273** | **49,579** | **21,159** | **288** | **342** | **280** | **36,629** |
| **Christian Church (Disciples of Christ)** | **1983** | **37** | **4,538** | **2,941** | **21** | **44** | **37** | **1,043** |
| **Christian Churches and Churches of Christ** | **1983** | **66** | **5,100** | **5,100** | **N.R.** | **N.R.** | **N.R.** | **N.R.** |
| **The Christian Congregation** | **1983** | **26** | **2,756** | **2,756** | **26** | **26** | **26** | **1,819** |
| **Christian Reformed Church in North America** | **1983** | **199** | **83,770** | **45,520** | **184** | **219** | **190** | **20,058** |
| **Church of God (Anderson, Ind.)** | **1983** | **54** | **2,947** | **2,947** | **35** | **55** | **51** | **3,006** |
| Church of God (Cleveland, Tenn.) | 1979 | 58 | 2,314 | | 32 | 43 | | |
| **The Church of God of Prophecy of Canada** | **1983** | **34** | **1,868** | **1,868** | **34** | **85** | **39** | **2,892** |
| **The Church of Jesus Christ of Latter-day Saints in Canada** | **1983** | **365** | **106,000** | **87,000** | **1,095** | **1,251** | **365** | **98,000** |
| **Church of the Lutheran Brethren** | **1983** | **10** | **595** | **344** | **10** | **13** | **10** | **602** |
| **Church of the Nazarene** | **1983** | **149** | **9,761** | **9,736** | **107** | **213** | **144** | **16,574** |
| **Churches of Christ in Canada** | **1983** | **136** | **7,266** | **5,708** | **N.R.** | **N.R.** | **136** | **4,500** |
| **Conference of Mennonites in Canada** | **1983** | **150** | **58,247** | **28,247** | **306** | **423** | **150** | **16,210** |
| **Congregational Christian Churches in Ontario, The Conference of** | **1983** | **5** | **236** | **236** | **3** | **11** | **5** | 112 |
| **The Coptic Church in Canada** | **1983** | **6** | **22,000** | **22,000** | **6** | **6** | **N.R.** | **N.R.** |
| **The Estonian Evangelical Lutheran Church** | **1983** | **13** | **7,402** | **7,402** | **10** | **13** | **N.R.** | **N.R.** |

## TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| Evangelical Baptist Churches in Canada, The Fellowship of | 1983 | 445 | 53,286 | 53,286 | N.R. | N.R. | N.R. | N.R. |
| The Evangelical Church in Canada | 1983 | 45 | 3,683 | 3,683 | 45 | 86 | 44 | 4,200 |
| The Evangelical Covenant Church of Canada | 1983 | 23 | 1,196 | 1,196 | 17 | 24 | 20 | 1,635 |
| Evangelical Free Church of Canada | 1982 | 94 | 9,344 | | 56 | 78 | | 6,782 |
| The Evangelical Lutheran Church of Canada | 1983 | 314 | 94,745 | 90,244 | 267 | 322 | 284 | 14,313 |
| Evangelical Mennonite Conference | 1983 | 48 | 5,326 | 5,326 | 91 | 93 | 48 | 5,563 |
| Evangelical Mennonite Mission Conference | 1984 | 25 | 2,984 | 2,980 | 21 | 56 | 34 | 3,213 |
| Foursquare Gospel Church of Canada | 1983 | 35 | 2,481 | 2,481 | 84 | 84 | 38 | 1,865 |
| Free Methodist Church in Canada | 1983 | 129 | 6,677 | 5,036 | 111 | 210 | 125 | 11,480 |
| Free Will Baptists | 1982 | 17 | 1,000 | | 6 | 9 | | |
| General Church of the New Jerusalem in Canada | 1984 | 3 | 575 | 380 | 6 | 7 | 3 | 140 |
| The Gospel Missionary Association | 1981 | 13 | N.R. | | 10 | 44 | | |
| Greek Orthodox Diocese of Toronto | 1984 | 58 | 230,000 | 230,000 | 48 | 48 | 50 | 7,300 |
| Independent Assemblies of God—Canada | 1977 | 45 | 4,500 | | 125 | 165 | | |
| The Italian Pentecostal Church of Canada | 1983 | 18 | 3,200 | 2,200 | 20 | 40 | 18 | 2,200 |
| Jehovah's Witnesses | 1983 | 1,131 | 77,003 | 77,003 | None | None | N.R. | N.R. |
| Jews | 1981 | 112 | 296,425 | | N.R. | N.R. | | |
| The Latvian Evangelical Lutheran Church in America | 1983 | 8 | 2,194 | 1,985 | 4 | 7 | 4 | 127 |
| Lutheran Church—Canada | 1983 | 353 | 94,399 | 70,037 | 226 | 324 | 277 | 18,732 |
| Lutheran Church in America—Canada Section | 1983 | 341 | 125,054 | 92,612 | 233 | 406 | 318 | 20,306 |
| Mennonite Brethren Churches Canadian Conference of the | 1983 | 160 | 23,582 | 23,582 | 137 | 137 | 160 | 19,676 |
| Mennonite Church (Canada) | 1983 | 128 | 11,130 | 11,130 | 186 | 260 | 94 | 10,190 |
| Metropolitan Community Churches, Universal Fellowship of | 1983 | 8 | 1,000 | 600 | 5 | 5 | N.R. | N.R. |
| The Missionary Church of Canada | 1983 | 90 | 6,137 | 6,137 | 83 | 133 | 88 | 6,782 |
| Moravian Church in America—Northern Province, Canadian District of the | 1983 | 7 | 1,894 | 1,256 | 9 | 13 | 8 | 679 |
| North American Baptist Conference | 1983 | 113 | 17,215 | 17,215 | 86 | 130 | 113 | 5,364 |
| Old Order Amish Church | 1984 | 14 | 725 | 725 | N.R. | N.R. | N.R. | N.R. |
| The Open Bible Standard Churches of Canada | 1984 | 4 | 1,000 | 680 | 3 | 2 | 4 | 450 |
| The Pentecostal Assemblies of Canada | 1983 | 999 | 183,992 | 183,992 | N.R. | 1,201 | 634 | 97,098 |
| Pentecostal Assemblies of Newfoundland | 1982 | 163 | 34,000 | | 128 | 188 | | |
| Plymouth Brethren (Also known as Christian Brethren) | 1983 | 600 | 12,000 | N.R. | N.R. | 350 | N.R. | N.R. |
| Polish National Catholic Church | 1982 | 13 | 6,000 | | 11 | 14 | | |

## TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

| Religious Body | Year Reported | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| **Presbyterian Church in America** | 1983 | 9 | 386 | 325 | N.R. | 15 | 9 | 75 |
| **The Presbyterian Church in Canada** | 1983 | 1,041 | 211,040 | 164,223 | 1,066 | 1,066 | 637 | 44,852 |
| **Reformed Church in Canada** | 1983 | 27 | 6,830 | 3,861 | 26 | 42 | 27 | 1,868 |
| Reformed Doukhobors, Christian Community and Brotherhood of | 1982 | 1 | 2,250 | | 1 | 1 | | |
| **Reorganized Church of Jesus Christ of Latter Day Saints** | 1983 | 82 | 12,545 | 12,545 | 1,022 | 1,022 | N.R. | N.R. |
| **Rinsland Mennonite Church** | 1983 | 7 | 800 | 800 | N.R. | N.R. | N.R. | N.R. |
| **The Roman Catholic Church in Canada** | 1983 | 5,915 | 10,433,849 | N.R. | 7,243 | 12,375 | N.R. | N.R. |
| The Romanian Orthodox Church in America (Canadian Parishes) | 1972 | 19 | 16,000 | | 19 | 19 | | |
| **The Romanian Orthodox Episcopate of America (Jackson, Mich.)** | 1983 | 13 | 8,000 | 8,000 | 8 | 10 | 10 | 637 |
| **Russian Orthodox Church in Canada, Patriarchal Parishes of the** | 1983 | 24 | 8,000 | 5,000 | 4 | 6 | 2 | 40 |
| **The Salvation Army in Canada** | 1983 | 382 | 90,109 | 26,273 | 783 | 2,063 | 382 | 29,127 |
| **Serbian Orthodox Church in the U.S.A. and Canada** | 1983 | 17 | 18,494 | 18,494 | 11 | 13 | 17 | 485 |
| **Seventh-Day Adventist Church in Canada** | 1983 | 280 | 34,708 | 34,708 | 153 | 245 | 318 | 26,153 |
| Ukrainian Greek Orthodox Church of Canada | 1970 | 118 | 140,000 | | N.R. | 75 | | |
| Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada) | 1972 | 25 | 21,300 | | None | None | | |
| **Unitarian Universalist Association** | 1983 | 49 | 5,806 | 4,842 | 13 | 13 | 37 | 966 |
| **United Brethren in Christ, Ontario Conference** | 1983 | 10 | 910 | 910 | 10 | 13 | 10 | 919 |
| **The United Church of Canada** | 1983 | 4,249 | 2,185,498 | 891,853 | 2,210 | 4,010 | 3,631 | 246,915 |
| United Pentecostal Church in Canada | 1982 | 145 | 23,000 | | N.R. | 180 | | |
| The Wesleyan Church | 1982 | 78 | 5,341 | | 55 | 110 | | |
| **Wisconsin Evangelical Lutheran Synod** | 1983 | 9 | 1,035 | 777 | 6 | 6 | 8 | 202 |

## TABLE 1-E: SUMMARY OF CANADIAN CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the year 1984 or 1983. Non-current statistics are those for the years 1982 and earlier. Only current totals are provided in the categories: Full, Communicant or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

| | No. of Bodies | No. of Churches | Inclusive Membership | Full, Communicant or Confirmed Members | No. of Pastors Serving Parishes | Total No. of Clergy | No. of Sunday or Sabbath Schools | Total Enrollment |
|---|---|---|---|---|---|---|---|---|
| **1985 Yearbook** | | | | | | | | |
| Current | 64 | 23,215 | 15,413,583 | 2,991,573 | 18,931 | 31,865 | 11,815 | 973,319 |
| Non-Current | 20 | 1,171 | 615,365 | N.R. | 681 | 1,351 | N.R. | N.R. |
| Totals | 84 | 24,386 | 16,028,948 | | 19,611 | 33,216 | | |
| **1984 Yearbook** | | | | | | | | |
| Current | 60 | 21,548 | 14,922,418 | 2,560,401 | 17,797 | 28,949 | 10,143 | 882,238 |
| Non-Current | 23 | 2,372 | 995,411 | N.R. | 791 | 2,375 | N.R. | N.R. |
| Totals | 83 | 23,920 | 15,917,829 | | 18,588 | 31,324 | | |

## TABLE 1-G: CONSTITUENCY OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

A separate tabulation has been made of the constituent bodies of the National Council of Churches of Christ in the U.S.A. and is given below:

| Religious Body | Year | Number of Churches | Inclusive Membership | Pastors Serving Parishes |
|---|---|---|---|---|
| African Methodist Episcopal Church | 1981 | 6,200 | 2,210,000 | 6,050 |
| African Methodist Episcopal Zion Church | 1982 | 6,023 | 1,134,179 | 6,000 |
| American Baptist Churches in the U.S.A. | 1982 | 5,851 | 1,637,099 | 3,959 |
| The Antiochian Orthodox Christian Archdiocese of North America | 1984 | 120 | 280,000 | 155 |
| Armenian Church of America, Diocese of the | 1979 | 66 | 450,000 | 45 |
| Christian Church (Disciples of Christ) | 1983 | 4,608 | 1,145,918 | 4,035 |
| Christian Methodist Episcopal Church | 1983 | 2,340 | 718,922 | 2,340 |
| Church of the Brethren | 1983 | 1,067 | 164,680 | N.R. |
| Community Churches, International Council of | 1983 | 250 | 173,500 | N.R. |
| Coptic Orthodox Church | 1983 | 29 | 100,000 | 27 |
| The Episcopal Church | 1983 | 7,387 | 2,794,690 | 7,695 |
| Friends United Meeting | 1983 | 534 | 58,371 | 303 |
| General Convention, the Swedenborgian Church | 1981 | 39 | 1,820 | 24 |
| Greek Orthodox Archdiocese of North and South America | 1977 | 535 | 1,950,000 | 610 |
| Hungarian Reformed Church in America | 1982 | 31 | 11,000 | 27 |
| Lutheran Church in America | 1983 | 5,815 | 2,925,008 | 5,142 |
| Moravian Church in America | | | | |
| Northern Province | 1983 | 99 | 32,895 | 91 |
| Southern Province | 1983 | 55 | 21,726 | 57 |
| National Baptist Convention of America | 1956 | 11,398 | 2,668,799 | 7,598 |
| National Baptist Convention, U.S.A., Inc. | 1958 | 26,000 | 5,500,000 | 26,000 |
| Orthodox Church in America | 1978 | 440 | 1,000,000 | 457 |
| Philadelphia Yearly Meeting of the Religious Society of Friends | 1967 | 202 | (1965) 16,965 | (1965) 23 |
| Polish National Catholic Church of America | 1960 | 162 | 282,411 | 141 |
| Presbyterian Church (U.S.A.) | 1983 | 11,560 | 3,122,213 | 10,814 |
| Progressive National Baptist Convention, Inc. | 1967 | 655 | 521,692 | N.R. |
| Reformed Church in America | 1983 | 920 | 344,526 | 854 |
| Russian Orthodox Church in the U.S.A., Patriarchal Parishes of the | 1975 | 41 | 51,500 | 55 |
| Serbian Eastern Orthodox Church for the U.S.A. and Canada | 1982 | 75 | 97,123 | 57 |
| Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada) | 1983 | 13 | 30,000 | 14 |
| Ukrainian Orthodox Church of America (Ecumenical Patriarchate) | 1977 | 28 | 25,000 | 32 |
| United Church of Christ | 1983 | 6,427 | 1,701,513 | 5,277 |
| The United Methodist Church | 1982 | 38,181 | 9,405,164 | 20,781 |
| Total (31) bodies | | 137,187 | 40,576,714 | 108,663 |

## TABLE 1-I: INCLUSIVE MEMBERSHIP, 55 COMPILATIONS

The following are the figures reported on inclusive membership in religious bodies in the U.S. in 55 compilations, between 1890 and 1983 as reported in the Census of Religious Bodies, as indicated, and by private publications. For years omitted, no compilations were made.

| | | | | | |
|---|---|---|---|---|---|
| 1890 | 41,699,342 | (CRB)[1] | 1956 | 103,224,954 | (YBAC) |
| 1906 | 35,068,058 | (CRB) | 1957 | 104,189,678 | (YBAC) |
| 1916 | 41,926,852 | (CRB) | 1958 | 109,557,741 | (YBAC) |
| 1926 | 54,576,346 | (CRB) | 1959 | 112,226,905 | (YBAC) |
| 1931 | 59,268,764 | (CH)[2] | 1960 | 114,449,217 | (YBAC) |
| 1932 | 60,157,392 | (CH) | 1961 | 116,109,929 | (YBAC) |
| 1933 | 60,812,624 | (CH) | 1962 | 117,946,002 | (YBAC) |
| 1934 | 62,007,376 | (CH) | 1963 | 120,965,238 | (YBAC) |
| 1935 | 62,678,177 | (CH) | 1964 | 123,307,449 | (YBAC) |
| 1936 | 55,807,306 | (CRB) | 1965 | 124,682,422 | (YBAC) |
| 1936 | 63,221,996 | (CH) | 1966 | 125,778,656 | (YBAC) |
| 1937 | 63,848,094 | (CH) | 1967 | 126,445,110 | (YBAC) |
| 1938 | 64,156,895 | (YBAC)[3] | 1968 | 128,469,636 | (YBAC) |
| 1940 | 64,501,594 | (YBAC) | 1969 | 128,505,084 | (YBAC) |
| 1942 | 68,501,186 | (YBAC) | 1970 | 131,045,053 | (YBAC) |
| 1944 | 72,492,699 | (YBAC) | 1971 | 131,389,642 | (YBAC) |
| 1945 | 71,700,142* | (CH) | 1972 | 131,424,564 | (YBAC) |
| 1946 | 73,673,182* | (CH) | 1973 | 131,245,139 | (YBAC) |
| 1947 | 77,386,188 | (CH) | 1974 | 131,871,743 | (YBAC) |
| 1948 | 79,435,605 | (CH) | 1975 | 131,012,953 | (YBACC)[4] |
| 1949 | 81,362,328 | (CH) | 1976 | 131,897,539 | (YBACC) |
| 1950 | 86,830,490 | (YBAC) | 1977 | 131,812,470 | (YBACC) |
| 1951 | 88,673,005 | (YBAC) | 1978 | 133,388,776 | (YBACC) |
| 1952 | 92,277,129 | (YBAC) | 1979 | 133,469,690 | (YBACC) |
| 1953 | 94,842,845 | (YBAC) | 1980 | 134,816,943 | (YBACC) |
| 1954 | 97,482,611 | (YBAC) | 1981 | 138,452,614 | (YBACC) |
| 1955 | 100,162,529 | (YBAC) | 1982 | 139,603,059 | (YBACC) |
| | | | 1983 | 140,816,385 | (YBACC) |

Note: For certain other years *Christian Herald*, New York, published compilations of "communicant" or adult membership only. These totals are not included in the table because they are not comparable with the inclusive figures here noted.

[1] CRB—*Census of Religious Bodies*, Bureau of the Census, Washington.

[2] CH—*The Christian Herald*, New York.

[3] YBAC—*Yearbook of American Churches*, New York.

[4] YBACC—*Yearbook of American and Canadian Churches*, New York.

*Including only bodies with over 50,000 members.

As a general record of the trends in church membership since 1890, the above table is very useful since it presents the results of fifty-four compilations made by various statisticians. It is the only record existing on church membership. Although the table follows a logical progression upwards over time, it is by no means without its faults.

There are certain qualifications relating to the above data that should be kept in mind. First of all, aggregate data on inclusive membership, while accounting for the bulk of church membership, is always incomplete. A small number of religious bodies do not have membership statistics. Further, some religious groups, but not many major ones, are excluded from these totals by virtue of the definitions used for a "religious body" by the various compilers of these data.

Second, the totals here reported are additions of both current and non-current data which is made necessary because not all religious bodies gather and report statistics each year yet all bodies in the total must be aggregated each year for sake of completeness.

Third, definitions of inclusive membership vary from one religious body to another. Some count only full members and exclude probationary members, children, and those nominally related while other religious bodies include this wider grouping. Occasionally an individual body will go from the more restrictive to the more inclusive definition over time. A third category of religious bodies has no actual statistical records and only make estimates of inclusive membership which roughly parallel the ethnic and cultural community to which they relate.

Last, these compilations were made by three different organizations from data derived from the religious bodies themselves; the U.S. Bureau of the Census made five compilations, *The Christian Herald* made twelve, and the **Yearbook of American and Canadian Churches** (formerly Yearbook of American Churches), made thirty-seven. Criteria for defining inclusive membership has not been completely standard over the 93-year period of these compilations.

# 2. CHURCH FINANCIAL STATISTICS AND RELATED DATA, UNITED STATES AND CANADA

For this edition of the **Yearbook of American and Canadian Churches,** complete financial data were supplied by 40 United States communions. The results are presented in the table entitled "Some Statistics of Church Finances—United States Churches." The data are complete for each communion in the three major categories of reporting. It will be noted that Total Contributions are the sum total of Total Congregational Finances and Total Benevolences.

Similarly, data were supplied by 30 Canadian church bodies. The information is included in the table "Some Statistics of Church Finances—Canadian Churches." Both the U.S. and Canadian data are current, and incomplete information submitted by denominations has been excluded from the tables.

A third table, "Summary Statistics of Church Finances," provides totals for the U.S. and Canadian bodies. The 40 U.S. bodies report total contributions of $11,672,316,232 and the 30 Canadian groups $687,276,569 (Canadian). It must be remembered however, that some of the Canadian groups are not wholly Canadian denominations but, rather, sections of denominations existing and headquartered in the U.S. A majority of the 30 bodies listed in the table "Some Statistics of Church Finances—Canadian Churches" are strictly Canadian denominations. Per capita contributions for full membership of U.S. communions amounted to $278.67 and for the Canadian bodies, $347.77 (Canadian). Benevolences as a percentage of total contributions amounted to 19.6 percent for the U.S. bodies and 24.6 percent for the Canadian.

Readers of the tables should be aware of the fact that the Canadian and U.S financial data appearing in this section are only a significant part of total contributions from members of all communions. Not all bodies in the U.S. and Canada gather church financial data centrally, and some have information but do not reveal it publicly. Additionally, little is known about other major segments of church financial income such as earned income, interest from investments, and bequests.

Comparisons between this year's aggregate financial data and those in previous editions of the **Yearbook** should not be made, since the same bodies do not report financial data each year. However, for an individual denomination, or groups of denominations, reporting annually over time, comparisons can be made.

Comparative data for nine major Protestant denominations in the U.S. among the 40 listed in this section show a total 1983 full membership of 24,451,627 or 101,595 fewer members than the same churches' total for 1982. These members increased total giving in the nine denominations by 7.5 percent. When this is compared with a 3.2 percent inflation in the U.S. in 1983, the total effect is increased real income for these denominations. For Canada, comparative statistics for ten communions indicate a decrease in membership from 1982 to 1983 to a total of 1,827,401 and an increase in giving of $57,930,652 (Canadian) to a total of $578,043,098 (Canadian). Assuming an inflation rate in Canada of 5.8 percent for 1983, the total contributions of these ten communions show an increase, after inflation, of $27,764,130 (Canadian).

The other statistical charts and tables as well as the textual materials in the section present useful background information for interpreting church finances. The data are completely new and come from both Canadian and U.S. sources.

# SOME STATISTICS OF CHURCH FINANCES

| COMMUNION | Year | Full or* Confirmed Membership | Inclusive** Membership | TOTAL CONTRIBUTIONS | | |
|---|---|---|---|---|---|---|
| | | | | Total Contributions | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership |
| American Baptist Churches in the U.S.A. | 1982 | 1,637,099 | 1,637,099 | $284,207,772 | $173.60 | $173.60 |
| The American Lutheran Church | 1983 | 1,756,420 | 2,343,412 | 460,133,805 | 261.97 | 196.35 |
| Associate Reformed Presbyterian Church (General Synod) | 1983 | 31,738 | 35,934 | 12,820,280 | 403.94 | 356.77 |
| Baptist General Conference | 1984 | 128,913 | 128,913 | 81,376,902 | 631.26 | 631.26 |
| Baptist Missionary Association of America | 1983 | 234,142 | 234,142 | 45,426,176 | 194.01 | 194.01 |
| Brethren in Christ Church | 1983 | 14,782 | 15,058 | 9,497,045 | 642.47 | 630.70 |
| Christian Church (Disciples of Christ) | 1983 | 761,629 | 1,145,918 | 277,744,303 | 364.67 | 242.38 |
| Christian and Missionary Alliance | 1983 | 117,501 | 215,857 | 105,332,171 | 896.44 | 487.97 |
| Church of God General Conference, Oregon, Ill. | 1983 | 5,759 | 5,759 | 2,393,300 | 415.58 | 415.58 |
| Church of God (Anderson, Ind.) | 1983 | 182,190 | 182,190 | 95,206,076 | 522.56 | 522.56 |
| Church of the Brethren | 1983 | 164,680 | 164,680 | 54,214,935 | 329.22 | 329.22 |
| Church of the Lutheran Confession | 1983 | 6,475 | 8,898 | 2,103,752 | 324.90 | 236.43 |
| Church of the Nazarene | 1983 | 506,439 | 507,574 | 272,327,904 | 537.73 | 536.63 |
| Churches of God, General Conference | 1983 | 34,424 | 34,424 | 13,732,968 | 398.94 | 398.94 |
| Conservative Congregational Christian Conference | 1983 | 26,765 | 26,765 | 12,178,157 | 455.00 | 455.00 |
| Cumberland Presbyterian Church | 1983 | 93,367 | 99,887 | 22,811,215 | 244.27 | 228.37 |
| The Episcopal Church | 1983 | 1,906,618 | 2,794,690 | 876,844,252 | 459.89 | 313.76 |
| Evangelical Congregational Church | 1984 | 26,775 | 38,432 | 9,399,552 | 351.06 | 244.57 |
| The Evangelical Covenant Church | 1983 | 82,943 | 82,943 | 57,013,643 | 687.38 | 687.38 |
| Evangelical Lutheran Synod | 1983 | 15,576 | 20,556 | 4,681,413 | 300.55 | 227.74 |
| Evangelical Mennonite Brethren Conference | 1983 | 2,094 | 2,094 | 2,088,866 | 997.55 | 997.55 |
| Evangelical Mennonite Church | 1983 | 3,857 | 3,857 | 2,668,880 | 691.96 | 691.96 |
| Friends United Meeting | 1983 | 49,441 | 58,371 | 14,610,171 | 295.51 | 250.30 |
| General Association of General Baptists | 1983 | 75,133 | 75,133 | 19,017,014 | 253.11 | 253.11 |
| International Pentecostal Church of Christ | 1983 | 2,685 | 2,685 | 1,577,142 | 587.39 | 587.39 |
| The Latvian Evangelical Lutheran Church in America | 1983 | 12,576 | 14,160 | 2,020,000 | 160.60 | 142.66 |
| Lutheran Church in America | 1983 | 2,178,772 | 2,925,008 | 548,149,143 | 250.89 | 186.72 |
| Lutheran Church—Missouri Synod | 1983 | 1,984,199 | 2,630,947 | 596,513,602 | 300.63 | 226.73 |
| Mennonite Church | 1983 | 110,294 | 110,294 | 51,735,506 | 469.07 | 469.07 |
| Moravian Church in America, Northern Province | 1983 | 24,913 | 32,311 | 7,530,126 | 302.26 | 233.05 |
| North American Baptist Conference | 1983 | 43,286 | 43,286 | 23,143,525 | 534.67 | 534.67 |
| The Orthodox Presbyterian Church | 1983 | 12,045 | 17,304 | 8,629,891 | 716.47 | 498.72 |
| Presbyterian Church (U.S.A.) | 1983 | 3,122,213 | 3,122,213 | 1,245,738,075 | 398.99 | 398.99 |
| Reformed Church in America | 1983 | 211,660 | 344,526 | 112,704,560 | 532.48 | 327.13 |
| Seventh-day Adventists | 1983 | 623,563 | 623,563 | 467,097,597 | 749.08 | 749.08 |
| Southern Baptist Convention | 1983 | 14,178,051 | 14,178,051 | 3,367,354,815 | 237.50 | 237.50 |
| United Church of Christ | 1983 | 1,701,513 | 1,701,513 | 388,329,953 | 227.64 | 227.64 |
| The United Methodist Church | 1982 | 9,405,164 | 9,405,164 | 1,931,796,533 | 205.39 | 205.39 |
| The Wesleyan Church | 1983 | 97,532 | 107,672 | 74,311,523 | 761.92 | 690.17 |
| Wisconsin Evangelical Lutheran Synod | 1983 | 313,883 | 414,199 | 109,853,704 | 349.98 | 265.22 |

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members listed as baptized, nonconfirmed, or noncommunicant.

# —UNITED STATES CHURCHES

| CONGREGATIONAL FINANCES | | | BENEVOLENCES | | | |
|---|---|---|---|---|---|---|
| Total Congregational Contributions | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership | Total Benevolences | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership | Benevolences As a Percentage of Total Contributions |
| $242,750,027 | $148.28 | $148.28 | $41,457,745 | $25.32 | $25.32 | 14.6% |
| 375,500,198 | 213.79 | 180.24 | 84,633,617 | 48.18 | 36.11 | 18.4 |
| 3,125,007 | 98.46 | 86.96 | 9,695,273 | 305.48 | 269.81 | 75.6 |
| 66,450,437 | 515.47 | 515.47 | 14,926,465 | 115.79 | 115.79 | 18.3 |
| 37,626,563 | 180.70 | 180.70 | 7,799,623 | 33.31 | 33.31 | 17.2 |
| 7,638,413 | 516.74 | 507.27 | 1,858,632 | 125.73 | 123.43 | 19.6 |
| 241,934,972 | 317.65 | 211.13 | 35,809,331 | 47.02 | 31.25 | 12.9 |
| 85,391,498 | 726.73 | 395.59 | 19,940,705 | 160.71 | 92.38 | 18.9 |
| 1,981,300 | 344.04 | 344.04 | 412,000 | 71.54 | 71.54 | 17.2 |
| 81,309,322 | 446.29 | 446.29 | 13,896,753 | 76.27 | 76.27 | 14.6 |
| 39,726,743 | 241.24 | 241.24 | 14,488,192 | 87.98 | 87.98 | 26.7 |
| 1,729,915 | 267.17 | 194.42 | 373,837 | 57.73 | 42.01 | 17.8 |
| 237,220,642 | 468.41 | 467.36 | 35,107,282 | 69.32 | 69.17 | 12.9 |
| 10,841,783 | 314.95 | 314.95 | 2,891,205 | 83.99 | 83.99 | 21.1 |
| 9,197,521 | 343.64 | 343.64 | 2,960,536 | 111.36 | 111.36 | 24.5 |
| 20,206,646 | 216.38 | 202.30 | 2,604,569 | 27.89 | 26.07 | 11.4 |
| 708,162,295 | 371.42 | 253.40 | 169,681,957 | 88.47 | 60.36 | 19.2 |
| 7,380,179 | 275.64 | 192.03 | 2,019,373 | 75.42 | 52.54 | 21.5 |
| 46,397,734 | 559.39 | 559.39 | 10,615,909 | 127.99 | 127.99 | 18.6 |
| 3,842,625 | 246.70 | 186.93 | 838,766 | 53.85 | 40.81 | 17.9 |
| 822,487 | 297.26 | 297.26 | 1,466,399 | 700.29 | 700.29 | 70.2 |
| 1,930,689 | 500.57 | 500.57 | 738,194 | 191.39 | 191.39 | 27.7 |
| 11,723,240 | 237.12 | 200.64 | 2,886,931 | 58.39 | 49.46 | 19.8 |
| 17,283,259 | 230.03 | 230.03 | 1,733,756 | 23.08 | 23.08 | 9.1 |
| 1,521,970 | 566.84 | 566.84 | 55,172 | 20.56 | 20.56 | 3.9 |
| 1,800,000 | 143.11 | 127.12 | 220,000 | 17.49 | 15.54 | 10.9 |
| 457,239,780 | 210.08 | 156.32 | 88,909,363 | 40.84 | 30.40 | 16.3 |
| 499,220,552 | 251.80 | 189.75 | 97,293,050 | 49.03 | 36.98 | 16.3 |
| 34,153,628 | 309.66 | 309.66 | 17,581,878 | 159.41 | 159.41 | 34.0 |
| 6,618,339 | 285.66 | 204.83 | 911,787 | 39.60 | 28.22 | 12.1 |
| 18,010,853 | 416.09 | 416.09 | 5,132,672 | 118.56 | 118.56 | 22.2 |
| 6,874,722 | 570.75 | 397.29 | 1,755,189 | 145.72 | 101.43 | 20.3 |
| 1,047,756,995 | 335.58 | 335.58 | 197,981,080 | 63.41 | 63.41 | 15.9 |
| 92,071,986 | 435.00 | 267.24 | 20,632,574 | 97.48 | 59.89 | 18.3 |
| 143,636,140 | 230.35 | 230.35 | 323,461,439 | 518.73 | 518.73 | 69.3 |
| 2,838,573,815 | 200.21 | 200.21 | 528,781,000 | 37.29 | 37.29 | 15.7 |
| 332,613,396 | 194.89 | 194.89 | 59,716,557 | 32.75 | 32.75 | 14.4 |
| 1,493,668,825 | 158.81 | 158.81 | 436,127,708 | 46.58 | 46.58 | 22.7 |
| 62,064,955 | 636.38 | 576.43 | 12,246,568 | 125.56 | 113.74 | 16.5 |
| 85,684,263 | 313.68 | 206.87 | 24,169,441 | 77.00 | 58.35 | 22.0 |

# SOME STATISTICS OF CHURCH FINANCES

| COMMUNION | Year | Full or* Confirmed Membership | Inclusive** Membership | TOTAL CONTRIBUTIONS[a] Total Contributions | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership |
|---|---|---|---|---|---|---|
| The Anglican Church of Canada | 1983 | 558,229 | 892,172 | $141,639,555 | $ 253.75 | $158.76 |
| Baptist Convention of Ontario and Quebec | 1983 | 36,128 | 43,510 | 24,344,571 | 673.84 | 559.52 |
| Baptist General Conference of Canada | 1984 | 6,128 | 6,128 | 6,391,269 | 1,042.96 | 1,042.96 |
| Baptist Union of Western Canada | 1983 | 15,397 | 20,573 | 14,188,522 | 921.51 | 689.67 |
| The Bible Holiness Movement | 1984 | 447 | 734 | 157,800 | 353.02 | 214.98 |
| Brethren in Christ Church | 1983 | 2,594 | 2,780 | 2,272,193 | 875.94 | 817.34 |
| The Christian and Missionary Alliance in Canada | 1983 | 21,159 | 49,579 | 35,917,526 | 1,697.51 | 724.45 |
| Christian Church (Disciples of Christ) | 1983 | 2,941 | 4,538 | 1,341,719 | 456.21 | 295.66 |
| Church of the Nazarene | 1983 | 9,736 | 9,761 | 8,408,485 | 863.65 | 861.44 |
| Conference of Mennonites in Canada | 1983 | 28,247 | 58,247 | 15,450,000 | 546.96 | 265.25 |
| Congregational Christian Churches in Ontario, The Conference of | 1983 | 236 | 236 | 188,240 | 797.63 | 797.63 |
| Evangelical Church in Canada | 1983 | 3,693 | 3,693 | 2,985,905 | 808.53 | 808.53 |
| The Evangelical Covenant Church of Canada | 1983 | 1,196 | 1,196 | 1,256,571 | 1,050.64 | 1,050.64 |
| The Evangelical Lutheran Church of Canada | 1983 | 60,244 | 84,745 | 13,433,801 | 222.99 | 158.52 |
| Foursquare Gospel Church of Canada | 1983 | 2,461 | 2,461 | 2,414,875 | 981.26 | 981.26 |
| Free Methodist Church in Canada | 1983 | 5,026 | 6,677 | 6,282,807 | 1,250.06 | 940.96 |
| The Latvian Evangelical Lutheran Church in America | 1983 | 1,985 | 2,194 | 170,000 | 85.64 | 77.48 |
| Lutheran Church—Canada | 1983 | 70,037 | 94,399 | 21,518,191 | 307.24 | 227.95 |
| Lutheran Church in America—Canada Section | 1983 | 92,612 | 125,054 | 25,682,893 | 277.32 | 205.37 |
| Mennonite Brethren Churches, Canadian Conference of | 1983 | 23,592 | 23,592 | 21,745,246 | 921.72 | 921.72 |
| Mennonite Church (Canada) | 1983 | 11,130 | 11,130 | 5,412,507 | 486.30 | 486.30 |
| Moravian Church in America, Northern Province, Canadian District of | 1983 | 1,286 | 1,894 | 690,253 | 536.74 | 364.44 |
| North American Baptist Conference | 1983 | 17,215 | 17,215 | 16,583,526 | 963.32 | 963.32 |
| The Presbyterian Church in Canada | 1983 | 164,223 | 211,040 | 53,277,405 | 324.42 | 252.45 |
| Reformed Church in Canada | 1983 | 3,861 | 6,830 | 2,397,071 | 620.84 | 350.96 |
| Seventh-day Adventist Church in Canada | 1983 | 34,708 | 34,708 | 33,508,622 | 965.44 | 965.44 |
| Union d'Eglises Baptistes Françaises au Canada | 1983 | 918 | 3,000 | 368,000 | 400.87 | 122.67 |
| United Baptist Convention of the Atlantic Provinces | 1983 | 66,646 | 66,646 | 21,582,542 | 323.84 | 323.84 |
| The United Church of Canada | 1983 | 723,415 | 1,627,683 | 207,137,992 | 286.33 | 127.25 |
| Wisconsin Evangelical Lutheran Synod | 1983 | 777 | 1,035 | 528,482 | 680.16 | 510.61 |

[a]Although most denominations reported Canadian dollars for this table, certain denominations reported U.S. dollars. In order to standardize these amounts, U.S. dollars were multiplied by 1.2444, a factor which represents the average differential in exchange rates in 1983. Thus the totals are all expressed in Canadian dollar amounts.

# SUMMARY STATISTICS

| | Total Bodies | Full or* Confirmed Membership | Inclusive** Membership | TOTAL CONTRIBUTIONS Total Contributions | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership |
|---|---|---|---|---|---|---|
| United States Communions | 40 | 41,885,131 | 45,535,482 | $11,672,316,232 | $278.67 | $256.34 |
| Canadian Communions[b] | 30 | 1,976,239 | 3,423,447 | 687,276,569 | 347.77 | 200.75 |

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.
**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members baptized, nonconfirmed, or noncommunicant.
[b]Shown in Canadian dollars.

# —CANADIAN CHURCHES

| CONGREGATIONAL FINANCES | | | BENEVOLENCES | | | |
|---|---|---|---|---|---|---|
| Total Congregational Contributions | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership | Total Benevolences | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership | Benevolences As a Percentage of Total Contributions |
| $100,546,262 | $180.13 | $112.70 | $41,093,293 | $73.62 | $46.06 | 29.0% |
| 21,078,814 | 583.45 | 484.46 | 3,265,757 | 90.39 | 75.06 | 13.4 |
| 5,509,807 | 899.12 | 899.12 | 881,462 | 143.84 | 143.84 | 13.8 |
| 11,218,906 | 728.64 | 545.32 | 2,969,614 | 192.67 | 144.35 | 20.9 |
| 108,400 | 242.51 | 147.68 | 49,400 | 110.51 | 67.30 | 31.3 |
| 1,665,711 | 642.14 | 599.18 | 606,482 | 233.80 | 218.16 | 26.7 |
| 28,605,868 | 1,351.95 | 576.98 | 7,311,658 | 345.56 | 147.47 | 20.4 |
| 1,168,813 | 397.42 | 257.56 | 172,906 | 58.79 | 38.10 | 12.9 |
| 7,786,726 | 799.79 | 797.74 | 621,759 | 63.86 | 63.70 | 7.4 |
| 8,600,000 | 304.46 | 147.65 | 6,850,000 | 242.50 | 117.60 | 44.3 |
| 157,628 | 667.92 | 667.92 | 30,612 | 129.71 | 129.71 | 16.3 |
| 2,194,833 | 594.32 | 594.32 | 791,072 | 214.21 | 214.21 | 26.5 |
| 1,008,831 | 843.50 | 843.50 | 247,740 | 207.14 | 207.14 | 19.7 |
| 10,965,181 | 182.01 | 129.39 | 2,468,620 | 40.98 | 29.13 | 18.4 |
| 2,321,161 | 943.18 | 943.18 | 93,714 | 38.08 | 38.08 | 3.9 |
| 4,822,893 | 959.59 | 722.31 | 1,459,914 | 290.47 | 218.65 | 23.2 |
| 130,000 | 65.49 | 59.25 | 40,000 | 20.15 | 18.23 | 23.5 |
| 15,706,704 | 224.26 | 166.39 | 5,811,487 | 82.98 | 61.56 | 26.5 |
| 21,598,216 | 233.21 | 172.71 | 4,084,677 | 44.11 | 32.66 | 15.9 |
| 13,814,554 | 585.56 | 585.56 | 7,930,692 | 336.16 | 336.16 | 36.5 |
| 3,764,390 | 338.22 | 338.22 | 1,648,117 | 148.08 | 148.08 | 30.5 |
| 584,989 | 454.89 | 308.86 | 105,264 | 81.85 | 55.58 | 15.3 |
| 12,291,246 | 713.98 | 713.98 | 4,292,280 | 249.34 | 249.34 | 25.9 |
| 43,977,990 | 267.79 | 208.39 | 9,299,415 | 56.63 | 44.06 | 17.5 |
| 1,827,681 | 473.37 | 267.60 | 569,390 | 147.47 | 83.36 | 23.8 |
| 8,592,621 | 247.57 | 247.57 | 24,916,001 | 717.87 | 717.87 | 74.4 |
| 315,000 | 343.14 | 105.00 | 53,000 | 57.73 | 17.67 | 14.4 |
| 18,280,502 | 274.29 | 274.29 | 3,302,040 | 49.55 | 49.55 | 15.3 |
| 169,346,251 | 234.09 | 104.04 | 37,791,741 | 52.24 | 23.21 | 18.2 |
| 368,489 | 381.10 | 356.03 | 159,993 | 205.91 | 154.58 | 30.3 |

# OF CHURCH FINANCES

| CONGREGATIONAL FINANCES | | | BENEVOLENCES | | | |
|---|---|---|---|---|---|---|
| Total Congregational Contributions | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership | Total Benevolences | Per Capita Full or Confirmed Membership | Per Capita Inclusive Membership | Benevolences As a Percentage of Total Contributions |
| $9,381,483,623 | $223.98 | $206.03 | $2,290,832,609 | $54.69 | $50.31 | 19.6% |
| 518,358,489 | 262.30 | 151.41 | 168,918,100 | 85.47 | 49.34 | 24.6 |

## TOTAL GIVING IN 1983, CONTRIBUTIONS AND DISTRIBUTIONS (In Billions)

| Contributions | | | Distributions | | |
|---|---|---|---|---|---|
| | | Percent of Total | | | Percent of Total |
| Individuals | $53.85 | 82.9% | Religion | $31.03 | 47.8% |
| Bequests | 4.52 | 7.0 | Health & Hospitals | 9.15 | 14.1 |
| Foundations | 3.46 | 5.3 | Education | 9.04 | 13.9 |
| Corporations | 3.10 | 4.8 | Social Welfare | 6.94 | 10.7 |
| | | | Arts & Humanities | 4.08 | 6.3 |
| | | | Civic & Public | 1.80 | 2.8 |
| | | | Other | 2.89 | 4.4 |

Total giving by Americans was estimated at a record-breaking $64.93 billion during 1983, an increase of 8.1 percent over the $60.2 billion contributed in 1982, according to *Giving USA: 1984 Annual Report*, published by the American Association of Fund-Raising Counsel, New York. The AAFRC said that a number of positive factors influenced giving in 1983 including the rebounding of the general economy and lower unemployment which enabled many to give more.

"Religious organizations increased their share of total philanthropy in 1983 to 47.8 percent of total donations and received $31.03 billion. That represented an increase of 10.6 percent, but it was the largest year-to-year jump of all recipient categories," *Giving USA* reported. The new giving increase of 8.1 percent represents a measure of real growth for most non-profit organizations since the percentage rise of the cost-of-living index was only 3.2 percent. This was the third consecutive year that the increase in giving was greater than the inflation rate.

## CANADIAN PER TAXPAYER CHARITABLE DONATIONS, IN DOLLARS, AND AS A PERCENTAGE OF TOTAL INCOME ASSESSED, FOR CANADA AND EACH PROVINCE, 1981.

| | Donations in Dollars | Donations as % of Income Assessed |
|---|---|---|
| CANADA | $94.14 | 0.53% |
| Newfoundland | 70.23 | 0.56 |
| Prince Edward Island | 104.75 | 0.80 |
| Nova Scotia | 85.42 | 0.56 |
| New Brunswick | 112.92 | 0.77 |
| Quebec | 37.74 | 0.23 |
| Ontario | 109.83 | 0.60 |
| Manitoba | 123.19 | 0.81 |
| Saskatchewan | 139.30 | 0.80 |
| Alberta | 129.89 | 0.62 |
| British Columbia | 106.28 | 0.55 |
| Yukon | 74.99 | 0.38 |
| Northwest Territories | 72.09 | 0.38 |

*Source: Preliminary Taxation Statistics for 1981.* Ottawa: Revenue Canada, Taxation, 1983.

# RECIPIENTS OF GIVING, 1955-1983
## (In Billions of Dollars)

| | Religion | Education | Social Services | Health & Hospitals | Arts & Humanities | Civic & Public | Other |
|---|---|---|---|---|---|---|---|
| 1955 | $ 3.33 | $ .733 | $1.53 | $ .596 | $ .199 | $ .075 | $ .197 |
| 1957 | 4.02 | .868 | 1.50 | 1.01 | .159 | .079 | .254 |
| 1959 | 4.56 | 1.34 | 1.43 | 1.15 | .197 | .090 | .183 |
| 1960 | 4.79 | 1.50 | 1.41 | 1.13 | .188 | .094 | .282 |
| 1962 | 5.25 | 1.68 | 1.57 | 1.36 | .210 | .112 | .298 |
| 1964 | 5.91 | 2.05 | 1.69 | 1.45 | .205 | .157 | .598 |
| 1965 | 6.51 | 2.26 | 1.86 | 1.46 | .226 | .173 | .797 |
| 1967 | 7.40 | 2.45 | 1.89 | 2.82 | .379 | .231 | .610 |
| 1969 | 8.85 | 3.17 | 2.54 | 3.23 | .548 | .391 | .842 |
| 1970 | 9.30 | 3.24 | 2.88 | 3.40 | .623 | .415 | .892 |
| 1973 | 10.52 | 4.10 | 3.06 | 4.15 | 1.25 | .610 | 1.91 |
| 1974 | 11.94 | 4.14 | 3.12 | 4.29 | 1.30 | .770 | 2.15 |
| 1975 | 12.91 | 3.85 | 3.04 | 4.32 | 1.66 | .890 | 2.65 |
| 1976 | 14.22 | 4.39 | 3.06 | 4.83 | 2.31 | 1.07 | 2.44 |
| 1977 | 16.93 | 4.74 | 3.52 | 4.90 | 2.27 | 1.17 | 2.48 |
| 1978 | 18.45 | 5.55 | 3.97 | 5.48 | 2.50 | 1.18 | 2.54 |
| 1979 | 20.14 | 5.99 | 4.45 | 6.03 | 2.70 | 1.20 | 2.94 |
| 1980 | 22.15 | 6.78 | 4.83 | 6.59 | 3.06 | 1.37 | 3.37 |
| 1981 | 24.85 | 7.59 | 5.42 | 7.46 | 3.45 | 1.58 | 3.71 |
| 1982 | 28.06 | 8.44 | 6.33 | 8.41 | 4.96 | 1.57 | 2.15 |
| 1983 | 31.03 | 9.04 | 6.94 | 9.15 | 4.08 | 1.80 | 2.89 |

Source: *Giving USA: 1934 Annual Report,* New York, American Association of Fund-Raising Counsel, p. 44. (Adapted)

# FAMILIES AND UNRELATED INDIVIDUALS BY TOTAL MONEY INCOME IN 1983

| Total money income | Families Number (thousands) | Families Percent distribution | Unrelated Individuals Number (thousands) | Unrelated Individuals Percent distribution |
|---|---|---|---|---|
| Total | 61,997 | 100.0 | 29,257 | 100.0 |
| Under $2,500 - 4,999 | 3,565 | 5.8 | 6,811 | 23.3 |
| $5,000 - 9,999 | 6,328 | 10.2 | 7,144 | 24.4 |
| $10,000 - 14,999 | 7,207 | 11.6 | 5,164 | 17.7 |
| $15,000 - 19,999 | 7,342 | 11.8 | 3,653 | 12.5 |
| $20,000 - 24,999 | 7,109 | 11.5 | 2,398 | 8.2 |
| $25,000 - 29,999 | 6,457 | 10.4 | 1,526 | 5.2 |
| $30,000 - 34,999 | 5,632 | 9.1 | 937 | 3.2 |
| $35,000 - 39,999 | 4,403 | 7.1 | 529 | 1.8 |
| $40,000 - 49,999 | 6,136 | 9.9 | 535 | 1.8 |
| $50,000 - over | 7,817 | 12.6 | 560 | 1.9 |
| Median Income | $24,580 | | $10,563 | |
| Mean Income | $28,638 | | $13,726 | |

Median Family Income: White—$25,760; Black—$14,510; Spanish—$16,960

Source: Adapted from U.S. Bureau of the Census, *Current Population Reports,* Series P-60, No. 145, "Money Income and Poverty Status of Families and Persons in the United States: 1983," U. S. Government Printing Office, Washington, D.C., 1983, Table 5, p. 10. "In 1983, median family income was $24,580, an increase of 4.9 percent over the 1982 median of $23,430. This increase was reduced to 1.6 percent after adjusting for the 3.2 percent increase in consumer prices. . . . Between 1982 and 1983, the number of poor persons showed some evidence of increase, rising for 34.4 to 35.3 million. . . . The poverty threshold for a family of four was $10,178 in 1983."

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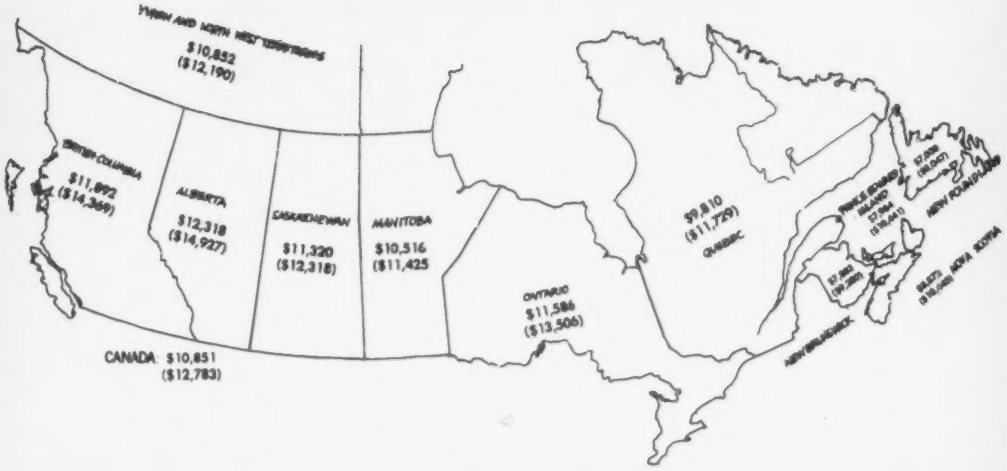
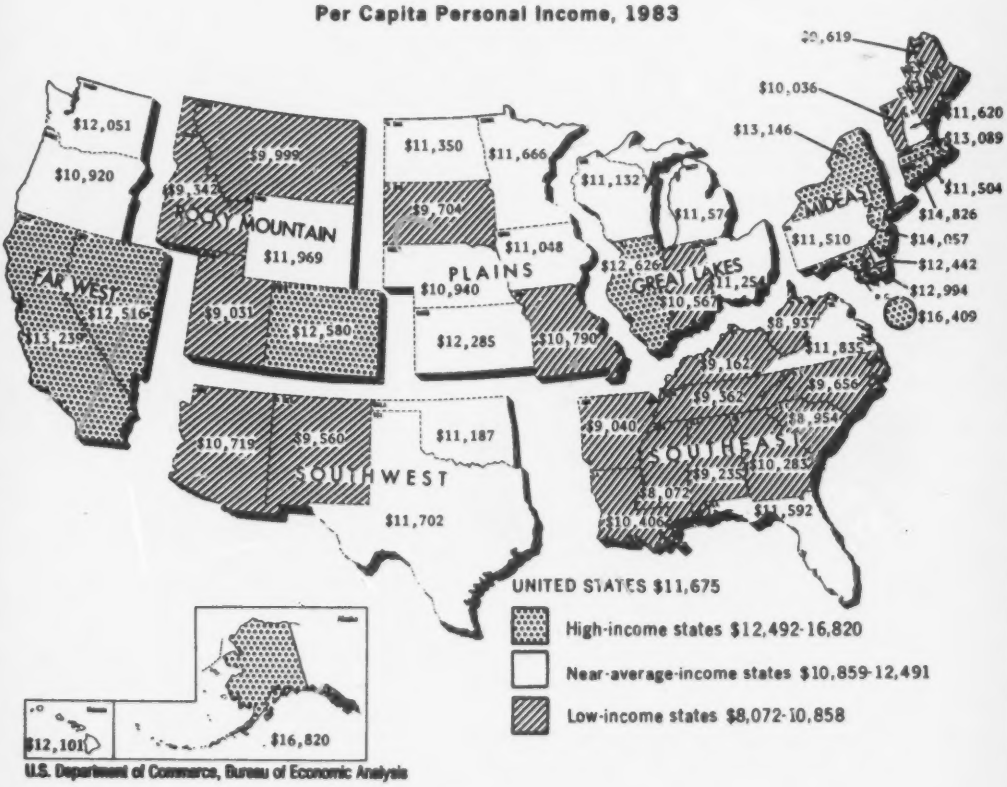
## CANADIAN PER CAPITA PERSONAL DISPOSABLE INCOME IN DOLLARS, 1983, WITH 1985 PROJECTIONS, BY PROVINCE




*Source: The Financial Post Canadian Markets 1984.* Toronto: Maclean Hunter Ltd., 1983.
Note: On the above map, the 1985 income projections are presented in parentheses.

**Per Capita Personal Income, 1983**




U.S. Department of Commerce, Bureau of Economic Analysis

## PRETAX INCOME IN 1984 NECESSARY TO EQUAL 1970 AFTERTAX PURCHASING POWER

| | | | | | |
|---|---|---|---|---|---|
| 1970 PRETAX INCOME | $5,000 | $10,000 | $15,000 | $25,000 | $50,000 |
| Less: Federal income tax | 238 | 986 | 1,854 | 3,987 | 11,982 |
| Less: Social Security tax | 240 | 374 | 374 | 374 | 374 |
| Equals: Income after federal taxes | 4,522 | 8,640 | 12,772 | 20,639 | 37,644 |
| 1984 NECESSARY PRETAX INCOME | $12,425 | $25,048 | $38,312 | $64,197 | $126,366 |
| Less: Federal income tax | 599 | 2,360 | 4,832 | 11,656 | 32,622 |
| Less: Social Security tax | 870 | 1,753 | 2,533 | 2,533 | 2,533 |
| Less: Amount to cover inflation since 1970 | 6,434 | 12,295 | 18,175 | 29,369 | 53,564 |
| Equals: Income after federal taxes, in 1970 dollars | 4,522 | 8,640 | 12,772 | 20,639 | 37,644 |

Source: *Economic Road Maps*, No. 1970, April, 1984. The Conference Board, 845 Third Ave., New York, NY 10022.

The above data indicate, among other things, that to obtain an income after federal taxes of $8,640 (in 1970 dollars) in 1984, pretax income of $25,048 would be necessary, whereas in 1970 it took only $10,000, which was about the average family income then. The amount needed to cover inflation since 1970 is $12,295.

Note: "Federal income and social security taxes are computed for a married couple, only one of whom works, with two children. No allowance is made for any other taxes."

## UNITED STATES PERSONAL CONSUMPTION BY TYPE OF EXPENDITURES, 1980 and 1983 (In Billions of Dollars)

| | 1980 | 1983 | Percent Increase |
|---|---|---|---|
| Food and Tobacco[1] | $365.8 | $444.8 | 21.6% |
| Clothing, Accessories, Jewelry | 124.2 | 150.0 | 20.8 |
| Personal Care | 22.9 | 27.7 | 20.9 |
| Housing | 266.2 | 363.3 | 34.5 |
| Household Operations | 230.3 | 294.9 | 28.0 |
| Medical Care | 166.8 | 237.9 | 42.6 |
| Personal Business | 93.8 | 130.0 | 38.6 |
| Transportation | 236.6 | 291.9 | 23.4 |
| Recreation | 107.1 | 141.3 | 31.9 |
| Private Education and Research | 26.4 | 33.3 | 20.7 |
| Religious and Welfare Activities | 23.3 | 32.2 | 38.2 |
| Foreign Travel and Other, Net[2] | 4.7 | 8.6 | 83.0 |
| Total | 1,668.1 | 2,155.9 | 29.2 |

[1]Expenditures for Alcoholic Beverages, included in this category, amounted to $43.9 billion in 1980 and $51.4 billion in 1983, an increase of 17.1 percent. Tobacco product expenditures over the four-year period rose from $20.6 billion to $28.3 billion, an increase of 37.4 percent. Inflation, measured by the Consumer Price Index, over the same period was placed at 20.9 percent.

[2]This is the net cost of foreign travel plus expenditures abroad by U.S. residents less expenditures by foreigners in the U.S. and personal remittances to them.

Source: Adapted from U.S. Department of Commerce, Bureau of Economic Analysis, *Survey of Current Business*, July, 1984, Table 2.4—Personal Consumption Expenditures by Type of Expenditure.

# EFFECTS OF INFLATION ON PER CAPITA GIVING 1961-1983

Constant H. Jacquet, Jr.
Office of Research, Evaluation and Planning
National Council of Churches

Somewhere between 38 and 52 religious bodies have been able to supply annually complete financial data on total contributions received. Total contributions are the sum of all benevolences plus all congregational finances. Representing roughly 20 percent of the total number of U.S. denominations and 30 percent of total U.S. membership reported to the *Yearbook of American and Canadian Churches,* giving to these bodies is approximately 40 percent of total church contributions in the U.S. in any given year.

At least four reasons why more denominations do not supply statistical data on church finances are: 1) the desire to keep the information confidential, 2) a belief that there are biblical restrictions against this type of accounting, 3) a lack of adequate statistical programs in denominations to report accurate membership and financial data, and 4) denominational polities that do not require full reporting to a central office.

The fragmentary information currently received, however, provides a good "sample" that helps to determine what is happening in the area of U.S. church contributions. It should be remembered that these are aggregate data and the experiences of individual denominations may vary from what is presented here.

Organized religion, like other privately financed agencies, is on the whole, struggling with powerful forces of inflation in the U.S. Although the dollar amounts of giving have increased from $69.00 per capita full member in 1961 to $278.67 in 1983, an increase of 303.9 percent, in constant 1967 dollars the increase is only from $77.01 in 1961 to $93.39 in 1983, an increase in real terms of only 21.3 percent, or slightly less than 1 percent a year on average. Therefore, much education and action in the area of stewardship has been necessary to defend the financial structure of organized religion.

## DENOMINATIONAL PER CAPITA FULL MEMBER CONTRIBUTIONS, AND ADJUSTED TO 1967 DOLLARS, 1961–1983

| Year | No. of Denoms. | Per Capita Full Member | Constant 1967 Dollars |
|---|---|---|---|
| 1961 | 46 | $69.00 | $77.01 |
| 1962 | 42 | 68.76 | 75.89 |
| 1963 | 41 | 69.87 | 76.19 |
| 1964 | 41 | 72.04 | 77.55 |
| 1965 | 38 | 77.75 | 82.38 |
| 1966 | | (Not Reported) | |
| 1967 | | (Not Reported | |
| 1968 | 52 | 95.31 | 91.47 |
| 1969 | 48 | 99.68 | 90.78 |
| 1970 | 45 | 96.84 | 83.27 |
| 1971 | 42 | 103.94 | 85.69 |
| 1972 | 39 | $110.29 | $88.02 |
| 1973 | 40 | 118.16 | 88.77 |
| 1974 | 44 | 127.16 | 86.09 |
| 1975 | 43 | 138.54 | 85.94 |
| 1976 | 43 | 149.07 | 87.43 |
| 1977 | 45 | 159.33 | 87.78 |
| 1978 | 42 | 176.37 | 90.26 |
| 1979 | 44 | 197.44 | 90.82 |
| 1980 | 40 | 213.41 | 86.47 |
| 1981 | 45 | 239.71 | 88.00 |
| 1982 | 40 | 261.95 | 90.60 |
| 1983 | 40 | 278.67 | 93.39 |

# SELECTED AVERAGE CANADIAN EXPENDITURES, BY SIZE OF AREA OF RESIDENCE AS PERCENTAGE OF TOTAL EXPENDITURES (ALL FAMILIES AND UNATTACHED INDIVIDUALS)

| | All Classes | Urban | | | | Rural |
|---|---|---|---|---|---|---|
| | | 500,000 and over | 100,000 – 499,999 | 30,000 – 99,999 | Under 30,000 | |
| Total Expenditures | $19,034 | $20,519 | $19,576 | $18,506 | $17,541 | $16,774 |
| Selected Items: | | | | | | |
| Food | 16.8% | 16.6% | 15.7% | 16.5% | 17.1% | 17.9% |
| Shelter | 16.1 | 16.7 | 16.8 | 16.1 | 15.3 | 14.4 |
| Transportation | 12.7 | 11.5 | 12.6 | 12.2 | 13.5 | 16.0 |
| Clothing | 6.8 | 6.7 | 6.8 | 7.0 | 7.0 | 6.9 |
| Recreation | 5.0 | 4.7 | 5.2 | 5.5 | 5.4 | 4.8 |
| Security (e.g. Savings, Insurance) | 4.2 | 4.3 | 4.6 | 4.2 | 3.9 | 3.6 |
| Alcoholic Beverages | 1.9 | 1.9 | 2.0 | 1.9 | 1.9 | 1.8 |
| Cigarettes and Tobacco | 1.3 | 1.3 | 1.3 | 1.4 | 1.4 | 1.4 |
| Reading | .6 | .6 | .6 | .6 | .5 | .5 |
| Charitable Gifts: | | | | | | |
| Religious Organizations | .5 | .4 | .7 | .5 | .6 | .7 |
| Other Organizations | .2 | .2 | .2 | .2 | .2 | .2 |
| Average Family Size | 2.93 | 2.78 | 2.83 | 2.87 | 2.96 | 3.35 |
| Percentage who are Homeowners | 63.3% | 51.4% | 63.6% | 62.5% | 69.7% | 85.5% |

Source: *Family Expenditure in Canada, Vol.* 3. *All Canada: Urban and Rural,* 1978. Ottawa: Statistics Canada, 1982, Catalogue No. 62-551. Adapted from Table 31.

It is interesting to note that although those in Canada with higher family income give more in dollar amounts, in terms of percentages, the poorer families give more proportionately.

There is evidence that this is also true in the United States and, further, that a higher percentage of family income is given to religious organizations in the United States than in Canada.

# 3. SOME TRENDS AND DEVELOPMENTS

This section begins with "Cultivating the Convinced" and is followed by "Religious TV and the Local Church." Data from *The 1984 Official Catholic Directory* and "Trends in Seminary Enrollment, 1977–1984," conclude the section.

# RELIGIOUS TV AND THE LOCAL CHURCH

*Religion and Television*, a study completed in April, 1984, by the Annenberg School of Communications of the University of Pennsylvania and the Gallup Organization of Princeton, N.J. has provided some definitive answers concerning many questions about the "Electronic Church," or religious TV ministries.

This extensive two-volume study prepared for a coalition of over thirty religious groups ranging from the National Council of Churches to Jerry Falwell's Old Time Gospel Hour, contains many basic findings and statistical tables and is regarded by many as one of the most important studies ever undertaken on the subject of religious TV.

Conclusions from this study have been widely circulated by press, radio, and TV so the purpose here is to review aspects of the study relating to the effect of the electronic church on local church attendance volunteerism and support.

To begin with, the study found that the estimated number of regular viewers of religious TV programs was about 13.3 million, or 6.2 percent of the estimated number of persons in households with television, and, for the most part, these people were believers and churchgoers. This is a much smaller number than what had been estimated previously which ranged from 20.5 to 130 million or more.

According to *Religion and Television*, "the television ministries have been suspected of causing or at least contributing to the erosion of mainline church membership, financial contributions, and general participation. Our study has found no support for that charge. Viewers of religious programs, including the prominent television ministries, are no less likely than non-viewers to attend, contribute to, and participate in church activities. . . . In other words, religious program audiences find no conflict between syndicated religious television programs and more traditional forms of worship. They see them as complimentary and mutually reinforcing activities rather than as substitutes for one another. Further, those who contribute more to these programs do not correspondingly contribute less to their local churches."

Table 1, below, illustrates this point:

## Table 1—CHANGE IN CONTRIBUTIONS TO LOCAL CHURCH AMONG CATEGORIES OF CHANGE IN GIVING TO RELIGIOUS TELEVISION (Past Three Years)

| | Giving to Religious Television | | | |
|---|---|---|---|---|
| | Decreased | Stayed the same | Increased | Total |
| Percent Whose Giving to Local Church: | | | | |
| Decreased | 39.2% | 9.7% | 1.1% | 11.7% |
| Stayed the Same | 27.5 | 38.8 | 24.2 | 33.0 |
| Increased | 33.3 | 51.5 | 74.7 | 55.3 |
| Total (100% =) | 95 | 196 | 51 | 342 |

The Annenberg/Gallup study comments as follows on the above table: "As can be seen the majority of the respondents reported no change in their giving to religious programs. The majority of this group (51.5%) also reported that their giving to local churches had *increased*. Among those who reported an

*increase* in contributions to religious television, however, 75 percent also increased their giving to their church. Among those who reported *decreased* contributions to religious television the number who increased and decreased giving to local churches were nearly equal."

In its survey section, the Gallup Organization found, among many other things, that:

- "Nearly one-third of all viewers had made financial contributions to the programs they watched. The median amount contributed during the past year was $30.
- "Only 3 percent of religious television viewers say viewing has decreased their involvement in church. But one in six (18%) says religious TV contributes more than the church to his or her spiritual life, and one in three (34%) says this about religious TV's contribution to information on moral or social issues.
- "When the level of religiosity and other factors are held constant, religious television viewing does not seem to be associated with lower levels of church attendance, volunteer work, or church contributions in the sample as a whole.
- "With small subgroups of the population, however, religious viewing does seem to be associated with lower religious involvement, holding subjective religiosity constant. These subgroups include persons requiring assistance in going places, persons beyond the age of fifty, divorced persons, those with low levels of education, and those who have become dissatisfied with their local church."

Three of the generalizations made above relating to church attendance, volunteerism, and contributions of viewers and non-viewers are presented in some detail in Tables 2, 3 and 4, below.

### Church Attendance and Religious Television

"When level of religiosity is controlled, viewers and non-viewers attend religious services virtually at the same proportions. By this test, viewing religious television programs does not seem to be associated with reduced levels of attendance at religious services."

## Table 2—CHURCH ATTENDANCE AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR RELIGIOSITY

| | Percent who attend once a week or more | |
|---|---|---|
| | *Viewers* | *Non-Viewers* |
| Among Persons for whom | | |
| Religion is very important..... | 59% | 57% |
| | (693) | (460) |
| Religion is fairly important..... | 24 | 22 |
| | (206) | (335) |
| Religion is not very important... | 0 | 3 |
| | (40) | (223) |

### Volunteer Work and Religious Television

"Another question asked respondents whether they had done any volunteer work for their church during the past year. Overall," Gallup notes, "46 percent of the viewers and 32 percent of the non-viewers had done this type of work at least once. Controlling for differences in religiosity, viewers are still somewhat more likely than non-viewers to have done such work," as Table 3, below, indicates. "Again, therefore, no indication is evident that viewers of religious television are less involved in their local churches than non-viewers having comparable levels of religious commitment."

## Table 3—CHURCH WORK AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR LEVEL OF RELIGIOSITY

Percent who have done volunteer work at their church at least several times during the past year

| | *Viewers* | *Non-Viewers* |
|---|---|---|
| Among persons for whom | | |
| Religion is very important | 50% | 41% |
| | (693) | (460) |
| Religion is fairly important | 25 | 16 |
| | (206) | (335) |
| Religion is not very important | 4 | 9 |
| | (40) | (223) |

### Church Contributions and Religious Television

Gallup asserts that there is no support for the idea that religious television has a detrimental effect on giving to local churches. "Among viewers as a whole 40 percent said they had given $180 or more to their local church or synagogue during the past year compared with 28 percent of the non-viewers. Only 13 percent of the viewers had not contributed anything, compared with 23 percent of the non-viewers. At the opposite extreme, 12 percent of the viewers had given more than $1,000, compared with 7 percent of the non-viewers." Table 4, below, provides additional details on church giving by viewers and non-viewers.

## Table 4—CHURCH CONTRIBUTIONS AMONG VIEWERS AND NON-VIEWERS, CONTROLLING FOR OTHER FACTORS

Percent who contributed more than $180 to their local place of worship during the past year.

| | *Viewers* | *Non-Viewers* |
|---|---|---|
| Within each category: | | |
| Under age 30 | 21% | 11% |
| Age 30 to 49 | 44 | 35 |
| Age 50 or over | 44 | 38 |
| Grade school | 28 | 22 |
| High school | 45 | 26 |
| Some college | 48 | 29 |
| College graduate | 56 | 41 |
| White | 44 | 30 |
| Nonwhite | 22 | 15 |
| Religion—very important | 47 | 43 |
| Religion—fairly important | 28 | 24 |
| Religion—not very important | 11 | 8 |
| Evangelical | 48 | 42 |
| Non-evangelical | 35 | 27 |
| Attend church weekly | 60 | 56 |
| Attend 2 to 3 times a month | 36 | 31 |
| Attend once a month | 29 | 23 |
| Attend on special occasions | 11 | 11 |
| Do not attend | 8 | 5 |

Table 4 indicates, among other things, that regular weekly attenders who watch religious television are four percentage points more likely to contribute $180 or more to their local place of worship than non-viewers and that the same is true for those who regard religion as "very important." "Within each age category and level of education, viewers were also more likely than non-viewers to contribute that much."

### Some Additional Details on the Viewers and Non-viewers of Religious TV

At the beginning of this review, the size of the audience watching religious TV shows was estimated to be 13.3 million regular viewers. In the Summary of the Annenberg/Gallup Report it is noted that "The audience for religious programs on television is not an essentially new, or young, or varied audience. Viewers of religious programs are by and large also the believers, the churchgoers, the contributors. This audience for religious TV is somewhat older, lower in education and income, more conservative, more "fundamentalist," and more likely to live in rural areas and in the South and Midwest than those who do not watch religious programs."

It was found by the researchers in the Annenberg/Gallup study that "local religious programs do not extend the viewing audience. Those who watch local programs also watch the syndicated television ministries (defined as programs by denominations existing primarily through broadcasting). Cable viewing does not seem to extend the viewing audience: on the whole, viewers of religious programs are no more likely than non-viewers to have cable television in their homes."

One of the most distinctive bonds between religious programs and their viewers is their dissatisfaction with the "prevailing moral climate." The sermons, the preaching, the music, the experience of "having your spirits lifted" and "feeling close to God" are frequently expressed satisfactions that viewers derive from religious programs, it is noted.

The non-viewers of religious programs on television—the majority younger and more "upscale" type television viewers—are more likely to be disinterested than hostile. Only one in four express any objections (mostly on the emphasis on solicitation of funds), but three in four switch channels rather than watch religious programs. These non-viewers are less likely to hold conservative, evangelical or "fundamentalist" beliefs. Only a third (as opposed to half of the viewers of religious programs) express dissatisfaction with the prevailing moral climate. The same relative proportions consider evangelism and missionary work the main goal of the church. Conversely, only one-fifth of the viewers of religious programs, but one-third of the non-viewers, believe the church should be "working for social justice," the researchers conclude.

# THE 1984 OFFICIAL CATHOLIC DATA

Catholics in the 50 States, including all families in the defense forces both at home and abroad, and diplomatic and other services abroad, now number 52,392,934, according to *The Official Catholic Directory* for 1984 issued by P. J. Kenedy & Sons, Wilmette, Illinois. The new total represents an increase over last year of 304,190.

### Archdioceses and Dioceses

There are now 33 Archdioceses in the United States, with a Catholic population of 21,783,136, and 146 Dioceses recording a Catholic population of 30,659,798—for a total of 52,392,934. Information is available for the first time on the newly established Dioceses of Lubbock, formed out of Amarillo and San Angelo; Colorado Springs, formed out of Denver and Pueblo; and the Eastern Rite See of Chaldean.

Los Angeles remains the largest Archdiocese, with a Catholic population of 2,373,021, followed by Chicago with 2,368,316. Over one million are Boston, 1,936,146; New York, 1,839,000; Detroit, 1,456,965; Newark, 1,358,400; and Philadelphia, 1,353,691. Brooklyn continues as the largest Diocese, with a Catholic population of 1,394,876, followed by Rockville Centre, reporting 1,286,140. In addition, seven Archdioceses and five Dioceses reported Catholic population of over half a million.

Twenty Dioceses reported no change in Catholic populations, and 49 reflected decreases. Advances were reported by 110 Sees. The largest increases have been noted in Trenton, 56,663; Miami, 28,998; Lansing, 27,627; and Metuchen, 27,600. The largest decreases were noted in Denver, 59,821; Portland (ME), 58,245; Jefferson City, 53,504; Amarillo, 47,663; Tucson, 33,067; Milwaukee, 21,859; and Pueblo, 21,784.

### Hierarchy and Clergy

The 1984 *Directory* lists 392 members of the Hierarchy—an increase of 22 over the 370 listed a year ago.

An increase of 21 brings the total of ordained priests to 57,891; there are now 35,163, or 193 fewer Diocesan or secular priests; and 22,728 religious order priests, an increase of 214. There were 636 permanent Deacons added during the past year to the 6,066 recorded in 1983, bringing the current number to 6,702, for a total of 64,593 clergy. Professed religious personnel include 7,596 Brothers, a decrease of 62, and 118,027 Sisters, a decrease of 2,782.

| | *1954* | *1964* | *1974* | *1984* |
|---|---|---|---|---|
| Priests | 45,451 | 57,328 | 56,712 | 57,891 |
| Deacons | . . . | . . . | . . . | 6,702 |
| Brothers | 8,691 | 12,132 | 9,233 | 7,596 |
| Sisters | 154,055 | 180,015 | 139,963 | 118,027 |

The *Directory* reports 18,135 parishes with resident pastors, an increase of 219, and 983 parishes without resident clergy, an increase of 64, for a total of 19,118 Catholic parishes in the 50 States—up 279. Also listed are 3,625 missions, down 54; 1,517 stations, down 36; and 8,592 chapels, down 144.

### Educational Institutions

There is a total of 10,023 separate educational institutions—26 more than reported in 1983. Included are 86 diocesan seminaries; 233 religious order seminaries or novitiates and

scholasticates; 239 colleges and universities; 880 diocesan and parish high schools; 576 private high schools; 7,696 parish elementary schools; and 313 private elementary schools. There are, in addition, 99 protective institutions, with 8,782 youths in attendance.

### Teachers

Full-time teaching staffs of all educational institutions under Catholic auspices have increased by 2,332 to a total of 170,714, comprising 4,613 priests; 151 scholastics; 2,756 Brothers; 31,521 Sisters; and 131,673 lay teachers. There are 105 fewer priests; 11 fewer scholastics; 128 fewer Brothers; 1,789 few Sisters; and 4,365 more lay teachers than a year ago. In 1944, when first recorded, lay teachers numbered 7,633 (8.25%). Their number continually increased through 1971, when 106,844 outnumbered religious teachers for the first time. Today, lay teachers number 131,673 and represent 77% of all teachers in Catholic schools. There are 72,920 (69.8%) fewer Sisters teaching now than the 104,441 recorded at their peak in 1964.

### Seminaries and Seminarians

During 1983, there were in operation the same number of diocesan and one fewer religious order seminaries. The 86 diocesan seminaries report an enrollment of 7,486 seminarians, a decrease of 560; the 233 novitiates and scholasticates of the religious orders have 3,776 students, 232 fewer. This indicates a total of 11,262 candidates for the priesthood, down 792 from a year ago, and 8,086 fewer than the 19,348 reported in 1973.

### Colleges and Students

There are 239 Catholic colleges and universities, up one from the 238 reported in 1983 with an enrollment of 560,835, up 16,699.

### Children in Catholic Schools

The number of full-time pupils in Catholic elementary and high schools decreased 60,117 during the past year. The 880 (nine fewer) parish and diocesan high schools report 48[illegible]151 pupils, a decrease of 6,916; the 576 private high schools (five fewer) with 317,29 pupils, show a decrease of 5,712 in one year. Pupils in 7,696 parish elementary schools, up 39, now number 2,156,187, or 45,240 fewer, while students in the 313 (one more) private elementary schools now total 64,777, a decrease of 2,249.

### Youths Under Religious Instruction

Religious instruction to children under released time, in religious vacation schools and other classes, is evidenced in the 1984 reports of 961,196 high school pupils (down 25,511) and 3,106,281 in elementary grades (down 112,325), for a total of 4,067,477 public school children receiving religious instruction, indicating a year's decrease of 137,836 pupils. There is an aggregate (includng dependent children), of 7,670,760 American youth of all grades under Catholic instruction—a decrease of 181,551 over comparable figures for 1983.

### Hospitals, Nursing Schools, Orphanages, Foster Homes

Three more general and one fewer special hospitals bring the number of Catholic hospitals to 731; bed capacity increased by 1,310, to 178,506. General hospitals number 638, with 172,015 beds; 93 special hospitals accommodate 6,491. Patients treated decreased by 1,080,249, to a total of 37,204,944.

The number of Catholic nursing schools decreased by one to 124. Student nurses enrolled numbered 22,915, an increase of 1,599 over 1983. Orphanages and infant asylums decreased by seven to a total of 174, with 10,860 children cared for—up 348; 14,494 children are cared for in foster homes. The total of 25,354 dependent children reflects a decrease of 1,020.

Homes for invalids and aged increased by 18 and now number 597 with facilities for 75,135 guests, an increase of 2,428.

### Baptisms, Converts, Marriages

The 975,017 baptisms recorded an increase of 9,968 over 1983. The number of converts increased by 1,095, to a total of 95,346.

Marriages recorded increased by 528 to 347,573. During the same period, 421,032 Catholics died in the U.S., 6,574 more than in the previous year.

# TRENDS IN SEMINARY ENROLLMENT 1978–1984

The Association of Theological Schools in the United States and Canada

Seminary enrollments continued their growth in size again this year. However, the rate of increase slowed down dramatically. For the last two years annual growth exceeded 4.0%, dropping in Fall 1984 to only 2.5%. Even this modest percentage of incrase is somewhat deceptive, since the Association had a net gain of two new schools. When precisely the same number of schoolsin 1983 is compared to 1984, the increase was only 1.1%. It should be noted that this phenomenon was also apparent in all of higher education this year. Perhaps the demographic data by which gradually diminishing enrollments for higher education have been predicted began to have an impact on theological schools in 1984.

## TABLE 1

## AUTUMN ENROLLMENTS IN ATS MEMBER SCHOOLS

| | *1978* | *1979* | *1980* | *1981* | *1982* | *1983* | *1984* |
|---|---|---|---|---|---|---|---|
| Number of Schools | 193 | 193 | 194 | 193 | 196 | 195 | 197 |
| Total Enrollment | 46,460 | 48,433 | 49,611 | 50,559 | 52,620 | 55,112 | 56,466 |
| By Nation | | | | | | | |
| Canada | 2,288 | 2,707 | 2,731 | 2,735 | 2,961 | 3,081 | 3,352 |
| United States | 44,172 | 45,726 | 46,880 | 47,824 | 49,659 | 52,031 | 53,114 |
| By Membership | | | | | | | |
| Accredited | 42,839 | 44,654 | 45,952 | 47,182 | 48,887 | 51,495 | 52,091 |
| Not Accredited | 3,621 | 3,779 | 3,659 | 3,377 | 3,733 | 3,617 | 4,375 |

Table 2, reported here for only the second time, reflects the new factor in seminary registrations noted above. Since World War II higher education generally has been experiencing significant numbers of mature persons, often employed full- or part-time, wishing to engage in degree/credit study. Colleges and universities have had to accommodate to this clientele, but until quite recently, seminaries seemed almost immune. Their students were chiefly full-time. In the last several years this phenomenon has reached schools of theology, as the data in Table 2 demonstrate. There are fewer full-time enrollees. They are coming to seminaries at an older age, wanting to study part-time while pursuing careers and other interests. Seminaries are learning how to cope with this new type of student. Even the basic professional degree, the Master of Divinity, has substantial numbers of part-time students in many institutions.

## TABLE 2

## Comparisons of Total Enrollment, 1978–1984
## Total Numbers of Individuals and Their Full-time Equivalents

| Year | Total Persons | % Change | FTE Enrollment | % Change | FTE % of Total Enrollment |
|---|---|---|---|---|---|
| 1978 | 46,460 | | 36,219 | | 78.0% |
| 1979 | 48,433 | +4.2% | 36,795 | +1.6 | 76.0 |
| 1980 | 49,611 | +2.4 | 37,245 | +1.2 | 75.1 |
| 1981 | 50,559 | +1.9 | 37,254 | +0.02 | 73.7 |
| 1982 | 52,620 | +4.1 | 37,705 | +1.2 | 71.7 |
| 1983 | 55,112 | +4.7 | 38,923 | +3.3 | 70.6 |
| 1984 | 56,466 | +2.5 | 39,414 | +1.3 | 69.8 |

## TABLE 3
## WOMEN THEOLOGICAL STUDENTS

| | Number of Women | % Annual Increase | % Total Enrollment |
|---|---|---|---|
| 1972 | 3,358 | | 10.2% |
| 1973 | 4,021 | +19.7% | 11.8 |
| 1974 | 5,255 | +30.7 | 14.3 |
| 1975 | 6,505 | +23.8 | 15.9 |
| 1976 | 7,349 | +13.0 | 17.1 |
| 1977 | 8,371 | +13.9 | 18.5 |
| 1978 | 8,972 | + 7.2 | 19.3 |
| 1979 | 10,204 | +13.7 | 21.1 |
| 1980 | 10,830 | + 6.1 | 21.8 |
| 1981 | 11,683 | + 7.9 | 23.1 |
| 1982 | 12,473 | + 6.8 | 23.7 |
| 1983 | 13,451 | + 7.8 | 24.4 |
| 1984 | 14,142 | + 5.1 | 25.0 |

Table 3 reports the increase in numbers and the ratio of women seminary students for each year since 1972, when the collection of data was begun. Just twelve years ago women constituted only 10.2% of the total student population. Their numbers reached 14,142 in 1984, now comprising slightly over one-fourth of seminarians (25.04%). And they have increased in every category of enrollment: degrees leading to ordination, academic masters degrees, doctoral students, etc. Thus although women still fall well below their ratio in the population at large (roughly one-half), the growth rate is almost eight times that enjoyed by male registration. However, as Table 3 reveals, that growth rate has been slowing down in the last several years. In six of the first seven years of data collection, the growth rate was 13.0% or higher. In contrast, in six of the last seven years it has not reached even 10%, and the increase of 5.1% this year is the smaller ever recorded.

## TABLE 4
## BLACK STUDENT ENROLLMENT

| | Number of Black Students | % Annual Increase | % Total Enrollment |
|---|---|---|---|
| 1970 | 808 | | 2.6% |
| 1971 | 908 | +12.4% | 2.8 |
| 1972 | 1,061 | +16.9 | 3.2 |
| 1973 | 1,210 | +14.0 | 3.6 |
| 1974 | 1,246 | + 3.0 | 3.4 |
| 1975 | 1,365 | + 9.6 | 3.3 |
| 1976 | 1,524 | +11.6 | 3.5 |
| 1977 | 1,759 | +15.4 | 3.9 |
| 1978 | 1,919 | + 9.1 | 4.1 |
| 1979 | 2,043 | + 6.5 | 4.2 |
| 1980 | 2,205 | + 7.9 | 4.4 |
| 1981 | 2,371 | + 7.5 | 4.7 |
| 1982 | 2,576 | + 8.6 | 4.9 |
| 1983 | 2,881 | +11.8 | 5.2 |
| 1984 | 2,917 | + 1.2 | 5.2 |

Table 4 provides data on the black student population in theological seminaries. The association has collected this information only since 1970, and all the data are reported in the table. In one sense this information parallels that for women noted above. The rate of increase has been more rapid than total seminary growth, and the percentage of total enrollments which black students represent has almost doubled in the thirteen-year period.

Despite these accomplishments, black students continue to fall far below the ratio of blacks found in the total population. And, as was the situation with women noted above, the tiny increase in numbers of blacks this year (1.2%) is the smallest ever recorded.

Table 5 provides data on the enrollment of Hispanic students in schools of theology. It will be readily apparent that the number of persons is not very large when compared with the percentage of persons with Hispanic backgrounds found in the population of the two nations. Nonetheless, while the table does indicate increases across the years, in 1984, for the first time ever, there was actually a decrease in the number of Hispanic students registered in seminaries.

**TABLE 5**
**HISPANIC STUDENT ENROLLMENT**

| | Number of Hispanic Students | % Annual Increase | % Total Enrollment |
|---|---|---|---|
| 1972 | 264 | | 0.8% |
| 1973 | 387 | +46.8% | 1.1 |
| 1974 | 448 | +15.8 | 1.2 |
| 1975 | 524 | +17.0 | 1.3 |
| 1976 | 541 | + 3.2 | 1.3 |
| 1977 | 601 | +11.1 | 1.3 |
| 1978 | 681 | +13.3 | 1.5 |
| 1979 | 822 | +20.7 | 1.7 |
| 1980 | 894 | + 8.8 | 1.8 |
| 1981 | 955 | + 6.8 | 1.9 |
| 1982 | 1,180 | +23.6 | 2.2 |
| 1983 | 1,381 | +17.0 | 2.5 |
| 1984 | 1,314 | − 4.9 | 2.3 |

Table 6 provides data on the enrollment of persons of Pacific/Asian-American ancestry. The numbers here are also quite small. Until 1984 the growth rate was exceedingly modest each year, actually decreasing slightly in 1982. But this year there has been a very sharp increase (45.1%), the largest ever experienced by any group in the association's history. About one-third of this increase was achieved by the admission of two new member schools with substantial numbers of Pacific/Asian students. But even with this explanation, the growth is still striking.

**TABLE 6**
**PACIFIC/ASIAN-AMERICAN STUDENTS**

| | Number of Students | % Annual Increase | % Total Enrollment |
|---|---|---|---|
| 1977 | 494 | | 1.1% |
| 1978 | 499 | + 1.0% | 1.1 |
| 1979 | 577 | +15.6 | 1.2 |
| 1980 | 602 | + 4.3 | 1.2 |
| 1981 | 716 | +18.9 | 1.4 |
| 1982 | 707 | − 1.3 | 1.3 |
| 1983 | 779 | +10.2 | 1.4 |
| 1984 | 1,130 | +45.1 | 2.0 |

Full details regarding these enrollment data and other statistical information are availale from the annual *Fact Book on Theological Education* published by the Association of Theological Schools.

# 4. SURVEYS OF RELIGION IN AMERICAN LIFE

In this section are three recently completed surveys which come from a variety of sources. The first is "Prayer in Public Schools: Who Believes That 'Kids Need to Pray'?" This is followed by a roundup of selected Church Attendance and Other Polls. The last survey is "Value of New Construction of Religious Buildings," which has been a yearly report in the **Yearbook** for many years.

## PRAYER IN PUBLIC SCHOOLS: WHO BELIEVES THAT "KIDS NEED TO PRAY"?

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After years as a secondary conservative issue, the drive to restore prayer to the public schools has emerged as a hot political topic in Congress. The year 1983 saw the proposal of many constitutional amendments and countless newspaper stories on the issue. During 1984, efforts to pass an amendment came to a head in March with votes on two bills, one dealing with silent prayer, and the other submitted by President Reagan, dealing with vocal prayer. The silent prayer amendment was overwhelmingly rejected in the Senate, 81 to 15, apparently in order to make Reagan's proposal the primary battleground over the prayer issue.

The Reagan amendment, created more interest and uproar than any similar effort in the recent past. Intense lobbying by both sides prompted a writer for the *New York times* to describe the debate as "starting to resemble a holy war" (Roberts, 1984). The amendment was narrowly defeated, falling only 11 votes short of the needed two-thirds majority; but still the effort was not dead. Rather than returning to the tabled silent prayer amendment, efforts were directed toward passing an "equal access" bill which would allow "student-sponsored religious groups to meet in public high schools as long as non-religious groups were permited to use school facilities for their meetings." Despite early support by many who opposed the prayer amendments, this effort also failed, primarily because of fears that "cult" groups would gain access to high schools.

Throughout the summer of 1984, proponents of the equal access measure drafted a series of compromises and safeguards which satisfied both those concerned about civil liberties and those who feared that nonstudents would lead religious meetings on campus. On July 25, the bill passed in the House, 337 to 77. A similar bill had earlier cleared the Senate, 88-11.

The passage of the equal access legislation can be seen as a culmination of efforts to restore some form of religious expression to the public schools. Concern over the issue has led to approximately 200 proposed constitutional amendments in the U.S. Congress, not counting those on "equal access" or the "silent moment" legislation enacted by many state legislatures. Further efforts may subside somewhat with passage

of the new equal access law. But school prayer advocates may well propose additional legislation, especially if equal access does not have the desired effect. One federal district judge has already stated, "The bill will create more problems than it solves. I expect to see a rash of lawsuits" (*Time*, August 13, 1984).

Given the amount of public interest and legislative effort directed at prayer and religion in the schools, it is surprising that relatively little thought has been given to analyzing the phenomenon. Legislators such as Senator Lowell Weicker apparently realize the extent of public support for prayer in the schools (Perlez, 1984), but more detailed knowledge concerning the social and demographic characteristics of those who favor prayer (and those who oppose it) is scarce. Jerry Falwell, leader of Moral Majority, has produced bumper stickers which proclaim, Kids Need to Pray. Exactly who believes in this slogan?

*Sources of Public Opinion Data*

In order to understand how the public feels about a particular political or religious issue—and prayer in the schools is simultaneously both—politicians and social researchers must turn to national public opinion polls. Employing modern sampling techniques, surveys such as those conducted by the National Opinion Research Center, the Center for Political Studies, and the Gallup Organization produce samples that are representative of the adult United States population. Scientific polls allow one to generalize, from attitudes found in relatively small national samples, about the total population.

Questions dealing with prayer in the schools are not routinely asked on public opinion polls, but three have dealt with the issue. The National Opinion Research Center's General Social Survey, in 1974, and again in 1982, included the following question:

> The Supreme Court ruled that it is unconstitutional to require the reading of the Lord's Prayer or Bible verses in public schools. Do you agree or disagree with this ruling?"

We will examine responses to that question, as well as to another asked as part of the 1980 American National Election Study, conducted by the Center for Political Studies, Survey Research Center, at the University of Michigan. Respondents were asked:

> Which do you think—schools should be allowed to start each day with a prayer OR religion does not belong in the schools?

Each of these polls was sizable--the 1974 and 1982 NORC samples having 1,484 and 1,506 respondents, respectively, and the National Election Study including 3,587 individuals. Such large samples allow us to conduct detailed analyses of subgroups likely to approve or disapprove of prayer in the schools.

*Who Wants Prayer in the Schools?*

The first question of interest is simply, What percent of the American public approves of returning prayer to the public schools? A majority of people in the United States has favored such a return for more than 20 years, but we should add that the size of that majority depends upon how the question is worded. This should not be too surprising, since many of the recent battles fought in Congress over this issue are concerned with *how* prayer should be reintroduced to the schools, rather than *whether* it should be returned.

Looking first at the top row of Table 1, we can see the percent of the total population that favors returning prayer to the schools. On the far right, the American National Election Study included the milder of the questions, asking only whether schools should be allowed to start each day with a prayer. Seventy-two percent agree that schools should be allowed to do so. No mention is made in the question of the type of prayer or that prayer be *required*. The other two national polls, the NORC 1974 and NORC 1982 (National Opinion Research Center), include a more extreme question. It is clearly within the Christian context, referring to the Lord's Prayer and Bible verses, and also includes the word "required." All children, Jewish, Muslim, and Buddhist as well as Christian and atheist, would be required to hear a Christian prayer. Not surprisingly, percentage of agreement with this question is somewhat lower than with the 1980 Election Study wording.

The fact that eight years separate the two NORC polls, which included identical

## TABLE 1: RELIGION IN PUBLIC SCHOOLS BY SELECTED BACKGROUND VARIABLES

| | NORC General Social Survey, 1974 N=1484 | NORC General Social Survey, 1982 N=1506 | American National Election Study, 1980 N=3587 |
|---|---|---|---|
| | Proportion favoring the required reading of the Lord's Prayer or Bible verses | | Proportion believing schools should be allowed to start each day with a prayer |
| Total | 67.9 | 59.7 | 72.1 |
| AGE | | | |
| Less than 30 | 55.0 | 54.2 | 66.1 |
| 31 to 55 | 73.1 | 63.6 | 75.5 |
| 56+ | 73.6 | 67.1 | 79.9 |
| EDUCATION | | | |
| 0 to 8 years | 73.9 | 76.1 | 91.4 |
| 9 to 12 years | 72.9 | 65.5 | 78.9 |
| 13+ years | 51.1 | 49.7 | 59.8 |
| SEX | | | |
| Female | 66.2 | 58.0 | 75.9 |
| Male | 70.0 | 64.1 | 66.9 |
| RACE | | | |
| Nonwhite | 67.3 | 59.6 | 83.4 |
| White | 75.3 | 75.4 | 71.4 |
| FAMILY INCOME | | | |
| Less than $10,000 | 68.1 | 66.4 | 85.3 |
| $10,000–$20,000 | 68.6 | 59.7 | 74.3 |
| Over $20,000 | 65.2 | 58.2 | 67.0 |
| RESPONDENTS WHO HAVE CHILDREN (any age) | | | |
| No | 58.2 | 49.1 | 69.6 |
| Yes | 70.9 | 66.2 | 77.7 |
| RESIDENCE AT AGE 16 | | | |
| South | 75.4 | 74.4 | Not |
| Non-South | 64.3 | 55.1 | Available |

questions, allows some conclusions concerning trends in public opinion. We see in Table 1 that agreement dropped from 67.9 percent in 1974 to 59.7 percent in 1982. This reduction in support may mean that fewer Americans want prayer in the schools, but more than likely the publicity over this issue has provoked a response against the required imposition of religion. Support for allowing prayer in the schools remains high, as evidenced by the American National Election Study poll, but apparently fewer Americans now believe that Christian prayer should be imposed on Jews and other non-Christians.

The large number of persons who approve returning prayer to the public schools indicates that people with a wide variety of social characteristics share this attitude. Thus while we cannot expect to find an isolated, particularly distinctive subgroup that favors prayer in schools, we can anticipate that certain social characteristics will predispose many individuals toward accep-

tance of this belef. We look first at "background," or demographic characteristics such as age, sex, region of residence, and so forth.

*Background Questions and School Prayer*

Referring next in Table 1 to background questions, which break down the total sample by age, education, sex, and the like, we see a number of relationships that would surprise relatively few observers. First, older persons are more likely to approve of prayer in schools than are younger persons. This pattern was expected because of the tendency of older persons to be more politicaly conservative. Also not surprising was the tendency of persons with less education and income to favor prayer in the public schools. This effect was particularly strong in education, with 91 percent of those with little education believing that schools should be allowed to start each day with prayer, as contrasted to only 60 percent of those with at least some college.

Looking next at race and sex, we see that the direction of the relationship differs from one poll to the other. In the NORC sample, males and whites are more likely to approve prayer in the schools, while in the National Election Study, females and blacks are more likely to do so. While these findings are difficult to interpret, it may well be that blacks and women are more likely to react negatively to the NORC question because of the intolerance implied.

Whether an individual has ever had children produces a relationship that is easier to understand. Earlier surveys have shown that parents—even many nonreligious ones—are very concerned about religious training for their children. Many parents see religion as promoting "morality" and proper behavior on th part of children; they see it as a "good thing for the kids," regardless of the religious message heard. The finding that parents are more likely than nonparents to approve of prayer in schools suggests that this tendency is evidently generalized from the Sunday school to the classroom, and many parents see one as supplementing the other.

Given the reputation of the South as the "Bible belt" and its history of political conservatism, we also anticipated that persons in the South would be more likely to approve of prayer in the schools. The NORC poll supported our contention and also demonstrated that the level of approval among southerners did not drop from 1974 to 1982. All the decline notes in our discussion of the total sample stemmed from those living outside the South.

*School Prayer and Social Attitudes*

Attitudes about social, religious, political, or moral issues do not tend to stand alone. Instead, they cluster together in a more or less consistent manner, so that persons who are "liberal" or "conservative" on one issue will typically take a similar ideological stand on other issues. This is not to say, however, that Americans are always totally consistent in their views. Nevertheless, there is a definite tendency for people to have a general constellation of beliefs that are basically consistent, rather than completely contradictory.

Prayer in the schools has been taken up as a cause by religiously and politically conservative elements of American society. For this reason, we expected that persons who held various beliefs that could be called "conservative" would be more likely to support a return of prayer to the public schools.

We found a clear relationship between political ideology and attitudes towards school prayer. As can be seen in the first row of Table 2, persons who classify themselves as conservative or moderate in their political views are much more likely to approve of prayer in public schools than are those who see themselves as political liberals. Interestingly, conservatives and moderates do not differ markedly in their opinions on this issue; both solidly favor school prayer. Liberals, on the other hand, are much less likely to express support (even though about one-half actually favor school prayer).

In a similar fashion, persons with more liberal views on rights of atheists, residential segregation, the Equal Rights Amendment, and sex education are more likely to disapprove of prayer in public schools. Gun ownership is a behavior rather than an attitude, of course, but since gun owners have been found to be quite conservative, this question was also included in Table 2. As expected, gun owners are more likely to favor required reading of the Lord's prayer in public schools, even though they tend

TABLE 2: RELIGION IN PUBLIC SCHOOLS
BY SELECTED ATTITUDINAL VARIABLES

| | NORC General Social Survey, 1974 N=1484 | NORC General Social Survey, 1982 N=1506 | American National Election Study, 1980 N=3587 |
|---|---|---|---|
| | Proportion favoring the required reading of the Lord's Prayer or Bible verses | | Proportion believing schools should be allowed to start each day with a prayer |
| POLITICAL VIEWS | | | |
| Conservative | 74 0 | 69.9 | 74.0 |
| Moderate | 70.0 | 60.9 | 70.4 |
| Liberal | 54.5 | 49.1 | 48.9 |
| TOLERANCE FOR THE RIGHTS OF ATHEISTS | | | |
| Low tolerance | 84.8 | 79.9 | Not |
| Moderate tolerance | 71.4 | 68.5 | Asked |
| High tolerance | 52.5 | 44.8 | |
| WHITES HAVE A RIGHT TO SEGREGATE NEIGHBORHOODS | | | |
| Agree strongly | Not | 78.8 | Not |
| Agree slightly | Asked | 64.2 | Asked |
| Disagree slightly | | 59.5 | |
| Disagree strongly | | 55.8 | |
| EQUAL RIGHTS AMENDMENT | | | |
| Oppose | Not | 71.0 | 79.9 |
| Favor | Asked | 56.7 | 66.2 |
| GUN OWNERSHIP | | | |
| Yes | 70.8 | 66.3 | Not |
| No | 66.1 | 57.4 | Asked |
| SEX EDUCATION IN PUBLIC SCHOOLS | | | |
| Oppose | 83.3 | 71.3 | Not |
| Favor | 64.2 | 59.0 | Asked |

have a higher income and educational level than the average American (Wright and Marston, 1975).

*School Prayer and Religiosity*

It was naturally expected that religious persons would be more likely to favor religion in the public schools than would nonreligious persons. After all, prayer is a form of religious expression, and it would be logical for a large proportion of the nonreligious to oppose its introduction to the schools. And given the Christian orientation of the NORC question on school prayer, we also anticipated that Christians would have a greater tendency to favor such a change than would Jews. Our results, shown in Table 3, both confirm these obvious expectations and add some additional insights.

The first three questions in Table 3 focus on three different aspects of religiosity: participation, or behavior; importance, or salience; and orthodoxy, or belief. In all three, persons who are more religious are considerably more likely to favor returning prayer and Bible reading to the public schools. Looking first at attendance at worship services, we see that the relationship is both strong and consistent. As attendance increases, so does the percent of

## TABLE 3: RELIGION IN PUBLIC SCHOOLS BY SELECTED RELIGIOUS VARIABLES

| | NORC General Social Survey, 1974 N=1484 | NORC General Social Survey, 1982 N=1506 | American National Election Study, 1980 N=3587 |
|---|---|---|---|
| | Proportion favoring the required reading of the Lord's Prayer or Bible verses | | Proportion believing schools should be allowed to start each day with a prayer |
| CHURCH OR SYNAGOGUE ATTENDANCE | | | |
| Every week | 77.8 | 70.7 | 86.8 |
| Few times a month | 74.2 | 67.4 | 79.9 |
| Few times a year | 59.3 | 56.4 | 69.9 |
| Never | 57.0 | 47.0 | 59.7 |
| EXTENT TO WHICH RELIGION PROVIDES GUIDANCE IN LIFE | | | |
| Great deal | Not | Not | 85.1 |
| Quite a bit | Asked | Asked | 79.6 |
| Some | | | 71.3 |
| None??? | | | |
| BIBLE WAS: | | | |
| God's work | Not | Not | 86.4 |
| Inspired by God | Asked | Asked | 68.8 |
| Man wrote | | | 31.3 |
| RELIGION | | | |
| Protestant | 71.7 | 67.6 | 81.3 |
| Catholic | 73.5 | 58.8 | 75.5 |
| Jew | 22.2 | 23.5 | 26.2 |
| DENOMINATION | | | |
| Baptist | 79.9 | 76.2 | 84.8* |
| Episcopal | 70.0 | 39.1 | 76.1 |
| Lutheran | 60.8 | 63.0 | 68.5 |
| Methodist | 67.0 | 64.2 | 77.9 |
| Presbyterian | 71.4 | 57.4 | 64.0 |
| Sects | 87.4 | 82.6 | 93.1 |

*Southern Baptist

those who support prayer in public schools. "The extent religion provides guidance in life" is not worded as well as it might be in order to adequately measure the importance of religion. Still, the relationship is consistent with our expectations, although somewhat weaker than anticipated.

Not surprisingly, Jews oppose prayer in the schools much more than Catholics or Protestants. Indeed, they react just as negatively to the nonsectarian prayer-in-public-schools question on the 1980 Election Study as they do to the NORC question, which refers specifically to a Christian prayer and the Bible. Perhaps Jews, given their minority status, assume that any prayer, Scripture, or meditation is more than likely to be Christian or become translated in practice as Christian, and thereby be offensive to them.

Looking next at how members of various denominational groups differ in opinions over this issue, we can see that there is fairly substantial variation. Closer attention should be given to the Election Study in this section, we might add, because the sample

of Episcopalians in the NORC surveys is too small to be reliable. Note first that there is substantial agreement among Protestants that prayer should be returned to public schools. Second, the variation in agreement seems to be linked, at least in part, to religious conservatism. Those who favor prayer in public schools most strongly belong to those denominational groups known to be very conservative: sects (93% favor) and Baptists (85% favor). In the other four groups, the "conservatism connection" is not as apparent. Methodists and Episcopalians fall well below Baptists and are followed by Lutherans and Presbyterians.

*Ranking the Influences*

It is apparent that people who wish to see prayer returned to the public schools differ from those who do not. Those who favor the change would approximate the following profile: religiously active, politically and religiously conservative, older, less educated, and less tolerant. But before we envision school prayer advocates as aging, fundamentalistic members of the John Birch Society, we should remember that nearly three-quarters of the adult United States population favor school prayer. We are dealing with tendencies, not deterministic influences, and with a widely held belief, not an isolated attitude. Further, all the profile characteristics we enumerated are not of equal importance in describing the person who wishes to see prayer in the schools.

Statistical procedures are available to help answer the question of which characteristic or set of characteristics is most useful in trying to differentiate between those who hold an attitude and those who do not. In other words, it is possible to determine whether being religious, or being older, or being less educated is the most important characteristic to ascertain, if we want to predict whether or not a person will approve of prayer in the public schools. The statistical technique we have used to do this is called multiple discriminant analysis.

The results of our analysis indicate that an individual's belief about the Bible is the most important factor in predicting attitudes toward prayer in the schools. It is followed very closely by education. Next in significance are views on the Equal Rights Amendment and the importance of religion in the life of the individual. Less important as predictors are liberal versus conservative ideology, whether religion is useful as a source of guidance, age, and attendance at worship services. All the other questions asked were not nearly as statistically important as those that revealed the factors listed above.

*Conclusion*

Public policy does not always follow public opinion, even in a nation where elected representatives, ideally, vote according to the wishes of their constituents. Polls have shown that a majority of the American public believes that schools should be allowed to start each day with a prayer, yet such activity has been banned by the federal courts for more than twenty years. The "equal access" legislation passed in 1984 and the "silent moment" laws inacted by several states can be viewed as attempts to circumvent the ban, actions taken because proposed constitutional amendments have all failed.

Despite the passage of the "equal access" bill, Congress may continue to be asked to pass a prayer amendment. The fact that one has not been passed already is undoubtedly related to many factors, not the least of which is the difficulty of writing an amendment acceptable to the disparate Christian groups who want the change. Additional factors may lie in the demographics and political orientaion of those who favor or oppose the prayer amendments.

Our findings show that those living in the South, with less education and lower incomes, are more likely to favor prayer in the schools. It may well be that these social characteristics make this majority too silent to be heard by Congress, itself comprised of a highly elite group of individuals whom our profile would classify as opponents of the issue. As we have seen, those with more than a high school education and of moderate to high income are *least* likely to favor returning prayer to public schools; members of Congress tend to be highly educated and come from affluent families. Representatives may be listening to more affluent constituents who feel less strongly about the issue, or they may simply be voting according to their personal views.

Even though demographic obstacles

exist, it would seem that the ascendency of conservative political thought in the United States would favor the passage of a constitutional amendment dealing with school prayer. Indeed, the recent amendment proposed by President Reagan came very close to passing, though its wording can be seen as more "extreme" than other proposed amendments. As shown in our tables, persons who favor returning prayer to the public schools tend to be consistently conservative over a wide range of political, social, and moral issues. Yet it would appear that this potentially large base of support may not be translated into legislation until representatives feel that prayer in the schools is something more than a lightly held belief among their constituents.

Thus the liklihood of a school prayer amendment receiving the necessary two-thirds majority in Congress probably depends on the ability of those favoring the change to mobilize their resources and present prayer in the schools as a potent political issue with mass support. The Reagan amendment of 1984 was able to create such a mobilization, and legislators were bombarded with so many letters, telegrams, phone calls, and demonstrations that many felt intimidated by the pressure. For a while the issue was very salient and might well have passed, had the amendment not implied government control over prayer content. A new initiative in this direction may depend on another such effort by the President of the United States.

The politicization of this issue should not cause one to lose sight of the fact that, for many, it is primarily a religious issue. Our findings have shown that religious belief, rather than political conservatism, is the key predictor of support for school prayer. Regardless of their political liberalism or conservatism, a large majority of Protestants and Catholics, particularly those most involved in their churches, approve of prayer in the schools, while Jews almost universally condemn the practice.

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## CHURCH ATTENDANCE AND OTHER POLLS

"Four adults in every 10 (40%) attended church or synagogue in a typical week in 1983, matching the figure reached for 1982," reported *Religion in America,* The Gallup Report No. 222, March 1984. "Churchgoing in America has been remarkably constant since 1969, after having declined from the high points of 49% recorded in 1955 and 1958. Attendance has not varied by more than two percentage points since 1969.

"Since 1958—a peak year for church attendance—the decline has been sharpest among Catholics. Attendance at Mass fell 22 points—from 74% to 52%—between 1958 and 1978, and currently stands at 52%. Since 1973, Catholic churchgoing has remained fairly stable."

The following table shows highlights in the trend for Catholics and Protestants since the peak year of 1958:

### CHURCH ATTENDANCE IN THE UNITED STATES

| | Protestants | Catholics |
|---|---|---|
| 1983 | 39% | 52% |
| 1982 | 41 | 51 |
| 1981 | 40 | 53 |
| 1980 | 39 | 53 |
| 1979 | 40 | 52 |
| 1978 | 40 | 52 |
| 1968 | 38 | 65 |
| 1958 | 44 | 74 |

Catholics and Baptists are the most frequent churchgoers. In a typical week in 1983, 52 percent of Catholics attended church. The comparable figure for Baptists is 41 percent (based on five surveys taken in 1983), Gallup says.

The following table shows the trends for major groupings of U.S. Protestant churches since 1965:

### CHURCHGOING BY MAJOR GROUPINGS OF U.S. PROTESTANT CHURCHES

| | 1983 | 1978-1981 | 1975-1977 | 1968-1970 | 1965-1967 |
|---|---|---|---|---|---|
| Total Protestant | 39% | 40% | 39% | 38% | 38% |
| Baptist | 41 | 40 | 39 | 38 | 38 |
| Methodist | 37 | 35 | 33 | 36 | 34 |
| Lutherans | 35 | 42 | 36 | 37 | 41 |
| Episcopal | 30 | 31 | 31 | 31 | 33 |
| Presbyterians | 28 | 33 | 33 | 35 | 37 |

## CHURCH ATTENDANCE IN CANADA

Church attendance in Canada on a typical May Sunday has been quite stable in the decade of the 1980s—about 36 percent of the population 18 years of age or older. This trend parallels that of the United States, where church attendance has remained at around 40 percent since 1969.

In Canada, responses to the question *"Did you, yourself, happen to attend church or synagogue in the past seven days?"* have produced the following results since 1957:

### CHURCH/SYNAGOGUE ATTENDANCE

| | National | Roman Catholic | Protestant |
|---|---|---|---|
| 1984 | 36% | 50% | 29% |
| 1983 | 36 | 51 | 27 |
| 1982 | 35 | 48 | 27 |
| 1981 | 37 | 51 | 29 |
| 1980 | 35 | 50 | 26 |
| 1975 | 41 | 61 | 25 |
| 1970 | 44 | 65 | 28 |
| 1965 | 55 | 83 | 32 |
| 1957 | 60 | 87 | 43 |

The latest survey results indicate that "attendance is highest in the Atlantic Provinces an lowest in British Columbia. Women, those fifty years or older, and persons whose formal education ended at the public school level are more likely to have attended," Gallup notes.

Data gathered for Canada by the Gallup Poll was reported in *PRRC emerging trends*, published by Princeton Religion Research Center, Vol. 6, No.7. The Princeton Religion Research Center may be reached at P.O. Box 310, 53 Bank St., Princeton, NJ 08542.

## VALUE OF NEW CONSTRUCTION OF RELIGIOUS BUILDINGS IN CURRENT AND CONSTANT 1977 DOLLARS
### (In Millions of Dollars)

| Year | Current Dollars | 1977 Dollars | Year | Current Dollars | 1977 Dollars |
|---|---|---|---|---|---|
| 1968 | $1,079 | $2,138 | 1976 | $ 956 | $1,013 |
| 1969 | 989 | 1,800 | 1977 | 1,046 | 1,044 |
| 1970 | 929 | 1,550 | 1978 | 1,248 | 1,107 |
| 1971 | 813 | 1,256 | 1979 | 1,548 | 1,180 |
| 1972 | 845 | 1,241 | 1980 | 1,637 | 1,106 |
| 1973 | 814 | 1,107 | 1981 | 1,665 | 1,078 |
| 1974 | 918 | 1,034 | 1982 | 1,523 | 992 |
| 1975 | 867 | 920 | 1983 | 1,810 | 1,151 |

Source: U.S. Department of Commerce, Bureau of the Census, "Value of New Construction Put in Place, 1979-83," *Construction Reports* C 30-83-12, Table 1, p. 3. For data prior to 1979, see previous similar reports.

In constant (1977) dollar terms, estimates of the value of new construction of religious buildings was two and a half times as much in 1962 as in 1983 and one and one-third times as much in 1970 as in 1983. In the early part of the 1970's, the value of new construction declined steadily until it reached its lowest point in 1975 and then rose throughout the rest of the decade. The 1980's has seen a decline to a low in 1982 with improvement shown in 1983.